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# CREATIVE GROUP EDUCATION

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BY  
S. R. SLAVSON



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## PREFACE

The major need of educational reconstruction is a definition of its place in character building, in personality development, and, above all, of its function in an evolving society and in social change. Once such a re-orientation can be established, it will be necessary to evolve techniques and an approach to the educational process that will make it possible for schools, clubs, and centers really to exert the influence that they can—and must—in the life of a dynamic society.

Recent developments in school and club practices indicate a trend toward education of the "total personality." This trend has been making itself felt in formal as well as in leisure-time education. There is abroad a growing consciousness that education can no longer concern itself with segments of man's personality: it cannot concentrate upon intellect alone, or body alone, or pay tribute only to man's "soul."

Since the idea of "transfer of training" proved untenable, it is necessary to devise means by which all aspects of the human personality are called into unitary function through appropriate educative situations. However, instead of bending efforts toward creating possibilities for such a multi-phase appeal to the pupil—child or adult—major attention is directed at present toward revision of curriculum, classifications, improving of texts, and similar details. While the importance of these factors is not challenged, concentration upon them, with resultant neglect of more fundamental considerations, is deleterious to social as well as educational progress. Content and process, method and curriculum, cannot be divorced from one another if we aim to build an enlightened and effective education.

In the process of the child's or youth's development it is necessary that there be consistency in the influences that mold his character, his personality, his attitudes, and his values. It is not sufficient, and may even be harmful to the child, to have an excellent home and good club experiences, on the one hand, and a trying school career, on the other. Conversely, the best of schools cannot produce desirable results

unless home conditions and leisure-time occupations are equally constructive. This volume aims to indicate the possibilities of an all-around education at the various points in the process. It treats all educational influences, formal and informal, as consistent and unitary forces in human development. In addition, it aims to point out some wider objectives for education. I hope, however, that the book's major value, if there be any value in it, will be in its effort to deal in a practical way with the practical problems that confront the group leader and the teacher in the performance of his daily work.

Because of the general plan of this book, the reader will find much of the theoretic material interspersed with the practical. Every chapter, no matter what the title, was planned to be of interest to the general educator. None of the chapters was written with an eye to the specialist. Thus, the chapters on "Art" and "Dramatics," as well as other parts of the volume that have titles indicating treatment of a specialty, actually contain material of interest to anyone who is concerned with the development of the total personality.

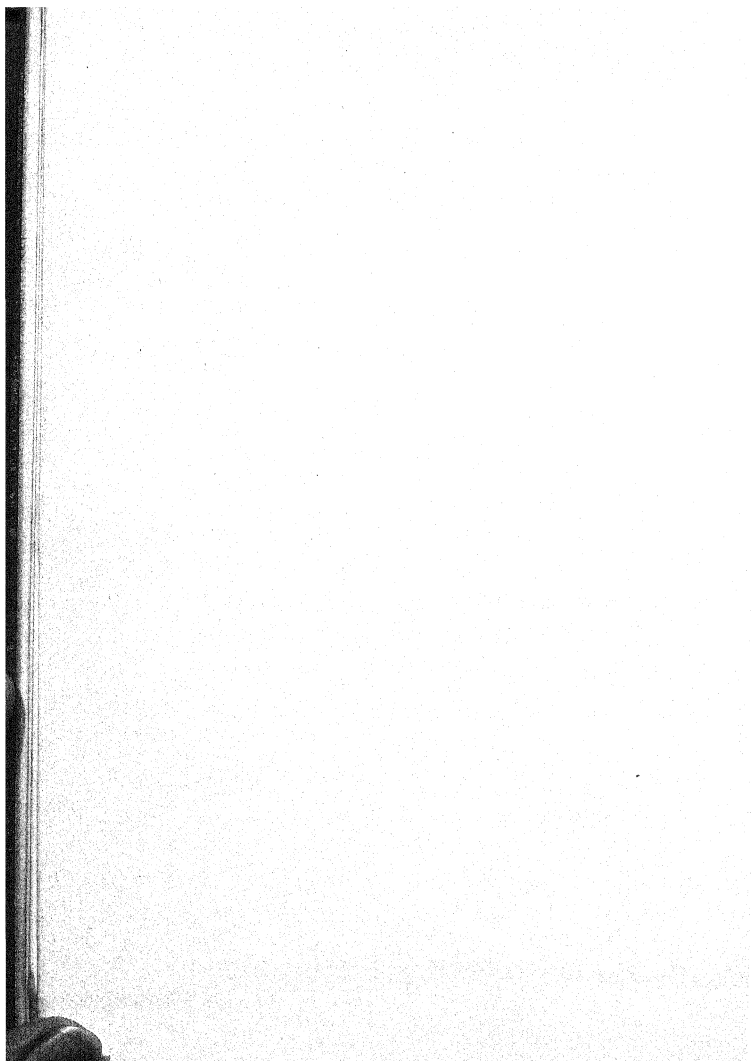
The volume is an outgrowth of first-hand experience in a variety of educational situations with the newer orientation. A large number of typical occurrences and practices have been culled from our records and included. It is hoped that those who are already working along more progressive lines will find confirmation in these pages, and that others in various educational endeavors, who have not departed from the old ways, will be encouraged along the newer paths. The faint-hearted need no longer doubt or fear the newer values in education. Recent work along the lines of these values and methods has yielded rich returns that justify further effort in the same direction.

I am indebted to many people who have contributed to my thinking and experience. I should like to take this opportunity to acknowledge my indebtedness to Mr. Harry L. Glucksman and Mr. Frank L. Weil for material and other aid during one of the experiments that led to the writing of this book; to Joshua Lieberman, who, as Headworker of Madison House and Executive Secretary of Pioneer Youth of America, gave me a free hand in testing out my notions and ideas; and to the directors and staff of the Walden School

for their untiring devotion to a pioneer cause in the education of children and for their constant support of my own work during the years of my connection with that school.

I also want to thank a number of my colleagues who tested out my theories in various groups and of whose records I have made free use. I am especially grateful to Ada Shupper, Frances Field, Edward Wolf, William Ephraim, and Irving Samuels. My thanks are due to Sarah Lederman for her painstaking work in compiling the index.

S. R. S.



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## CHAPTER I

### THE GROUP IN PERSONALITY DEVELOPMENT

#### I

In a club room a committee of sixteen-year-olds are gathered to talk over their conflict with the administration of the neighborhood center. Their clubs are dissatisfied with the policy of competition in the building. They can't get together on anything because the boys have become so accustomed to receiving prizes and rewards that no inter-club projects of any value are possible. The athletic director had taken a definite stand against the boys and they had gone to bat with him on the issue. They had selected a committee of club representatives to deal with the whole problem. This committee is now in session.

Some delegates request an immediate hearing with the executive director—or the president of the board, if necessary. Others threaten to bring the matter before the House Council, while the more hot-headed ones demand that the clubs leave the center in a body and rent a store on the outside, where they can run their affairs as they choose.

The advisor to this council, a man whom the boys like and trust, has to meet many arguments and calm many tempers. He takes his turn at speaking, granted by the boy who acts as chairman, and persuades the boys that slow but firm action, without anger and haste, will bring better results. All that is necessary is to bring the matter to the attention of those responsible for the institution and to deal with them fairly and with dignity. The boys can hardly expect fair treatment if they act in their present rebellious mood. "This is not the way to get what you want," he concludes.

The "hot heads" start a tumult again, but the chairman at once calls them to order. In an even and calm tone, which the advisor had used only a few minutes before, he reiterates the latter's views, but in his own words. He asks for a committee to see the proper authorities. Demands are drafted, with the help of the advisor, and the meeting adjourns after



instructing the committee to call another meeting as soon as they have a report ready on their conferences with the institution's heads.

The problem under discussion in a group of eleven- to twelve-year-olds in a progressive school was the boys' rowdiness in the bus on the way to the playground. The girls had endured this "rough-housing" and "seat grabbing" for some time, patiently hoping that it would stop of itself. But, instead, the boys' behavior was getting worse. The girls finally decided to bring the matter before the entire class at their weekly "self-government" meeting. Throughout, the teachers and staff did not interfere in any way, leaving it to the children themselves to dispose of the affair.

Charges and counter-charges were flung back and forth. Some of the boys attempted to defend themselves; others quietly and with reddened countenances admitted guilt. Some of the girls were vehement; while others of their number quietly and firmly declared that unless the boys changed their behavior they would refuse to go along to the playground. A few demanded that the boys instead be left behind until they "learned to behave like gentlemen."

The president of the club, a girl, conducted the meeting in an orderly fashion. She did not allow emotion to run wild. She quickly put down all outbreaks and shouting, and demanded that only one person speak at a time. Gradually the meeting settled down to quiet discussion.

Charles' name, it seems, came up in the deliberations more frequently than any other. He was the one who initiated the "seat grabbing" and was entirely too hilarious. The group's decision was that the girls should enter the bus first and find seats. The boys should follow in single file and take the seats left. Charles was to go in last. If the boys did not behave on the rides to and fro, they were to be eliminated from the playground.

The difficulty never recurred.

Here is democracy in action, a characteristic of modern group education in schools and centers. These are but a few of numerous instances in enlightened group work through which social process emerges, self-control is learned, and consideration for others is acquired.

But let us take a somewhat more common situation in creative group education. A visitor to a modern club meeting of young boys describes the scene, as he found it, in the following words:

"Several boys were sitting at a table cutting clippings of interesting items and pasting them into the group album; two others were co-operating on a poem for their publication; several were making model aeroplanes while others were whittling objects of wood for an exhibit arranged by the center; one or two were drawing or painting; a boy was designing a cover for a magazine; several were at the piano with an adult trying to compose a tune for a song which one of the boys had written. Two were just sitting and 'mooning,' looking out of the window. There was continuous interchange of views, ideas, and suggestions among the boys as they worked.

"More significant than these activities that seemed to engage the boys so thoroughly were the interactions of the boys in this group. There were constant exchanges of opinion, consultations as to how a job should be done, discussions as to the proper aims of the club—all while each made steady progress in his work. The room was full of orderly activity. The members were interested, and there was a genuine group feeling."

Although the adult leader in this group seems quite aloof from these proceedings, concentrating his attention upon his own work, he makes mental note of each boy. He notices that James is stubborn and unyielding in his views, vehement in his speech, and inconsiderate of others. James requires special attention, for he is already getting himself into difficulties at home and at school. The reasons for it are evident. His older brother treats James none too well. It will be necessary to see that older brother, and get his co-operation before James gets into too serious trouble. It will be necessary also to have a talk with James, invite him up to the house for supper, maybe, and give him a sense of security; make him feel that he has a friend in the world.

Paul, on the other hand, the leader observes, is still too submissive. The leader has tried to encourage him on a number of occasions, but the boy seems afraid to stand up for his rights; is afraid to express his own views and to insist on being heard. Here the mother is to blame. It will be more difficult to straighten out this situation. The mother

is a widow and Paul is her only child—all she has in the world. Difficult situation! But Paul is improving as a result of being with boys. This is quite evident. "But it's so slow. I wish I could see results faster," thinks the leader.

"George is too normal for the good of the club," continues the leader in his musings, as he watches the boy from a corner of his eye. George has a great deal of common sense and poise. He settles problems and conflicts among the boys too quickly. He doesn't give them a chance to work things out for themselves. He is a good arbiter, just and understanding, although he is only thirteen. "It is swell for George—it builds him up—but not so good for the others."

## 2

Less than a decade ago the accepted practice in schools and in group work was quite different from the instances cited. Education consisted of adult-imposed programs for individual members and for the entire group. Adults imposed their will throughout the meetings of the class or club. The objectives centered largely around training for conformity and, in the words of a leading public educator of that time, "for instinctive obedience of authority."

At the present time the interest is shifting from program construction to development of interests, initiative, talents, and power in the individual. The trend now is toward using the small club and school group as a training ground for wider social action; the individual member is viewed as a potential force for group function and for social improvement. The perfection of the individual in a static world, which dominated the old pedagogy, is giving way to the concept that education is not merely an instrument for social conservation, but that it is also a force for social creativity and change. Thus we are witnessing important advances in group education. No longer is its major aim to protect children from their environment of the congested tenement, and of the crowded street, by providing substitutes in the form of clubs and club programs. Group education now seeks to advance and guide the development of the individual so that he can resist the evils of his environment and reconstruct that environment in the interest of human happiness. In a general sense, group work in former days was a *time-filling* device and largely negative: it aimed to prevent real

or imaginary disaster rather than to build new conditions in the world and dynamic attitudes in the individual.

Recently, group work has come into its own as a positive factor in modern education. It is now recognized as a potential force in human progress and social reconstruction. In the flux of progress, human resources have always been sorely tried. Clear thinking, power, and courage of convictions are essential weapons in social change. It is essential, if we desire to preserve and extend democracy—and to save civilization—that youth be receptive to change; that it have a social purpose and a rich intellect and spirit. No theory or philosophy is valid for directing human destiny that does not include the means and suggestions for maturing personality. Man's salvation at this turning point in his progress is intelligent mass and group action in which wider values and a fully mature outlook upon life are essential. Group education of the young, as illustrated by the examples at the opening of this chapter, are the most effective means for developing these qualities.

If we desire to preserve democracy and civilization, it is necessary that, on the one hand, we evolve educational methods to mature human personality and invest it with adult values. The other responsibility of the parent and of the educator is to exert every influence they possess to recreate the world along such lines as would make it possible for all to realize the "great American dream"; the dream of real equality of opportunity and real possibilities for pursuit of happiness commensurate with each one's capacity and in accordance with his need. In this scheme of life, the evolved personality becomes essential as against the egoistic and self-centered interests and attitudes.

How is the personality socialized? How is the self-centeredness characteristic of infancy and childhood transformed into group attitudes and interests? What are the forces that operate in this transformation? Obviously, group experience is essential in this process: the family group at first, then other more inclusive groups that become necessary at different stages of development and are either extensions of or substitutes for the family.

In a democratic society, particularly, group life is essential. Free association is in a real sense the barometer of the freedom of a country. Where power is held by force rather than

by popular consent, free-association groups are either prohibited or rigidly controlled. Only where the community participates in the creation of its culture and of its *mores* are free expression and free communication encouraged or permitted. This is not the fact in tribal nations organized around a tribal head, the dictator or the being who represents the infantile symbol of the strict and dominating father. A democratic society imposes upon each of its citizens shared responsibility. It also offers a share of the gains that accrue. Such a society considers its citizens adults capable of reflection, self-direction, and group participation. A dictator or a political oligarchy, on the other hand, treats the population as though they were infants. Here we find on a large scale a replica of the home, where the ruler acts the father, with the subjects his obedient children. Aside from the fact that economic interests and mass exploitation are always the motives behind such a scheme, the assumption of an autocratic régime is that the population is incapable of understanding and reflecting; that its will is capricious and unreliable, and therefore needs to be directed and repressed. The dependence of early childhood upon the judgment and authority of elders and the powerful is perpetuated as a social principle and as a governmental practice.

The success of a democracy, on the other hand, rests upon the individual's capacity for self-determination and voluntary group life. Democracy is a relation in which only developed adults can participate fully. A democracy in any country, therefore, is possible only to the degree that the maturity of its citizens permits. Childish dependence, ambitions, and self-centeredness (which are apt to linger into adulthood) make co-operative effort and group integration well-nigh impossible. Accordingly, education in a democratic plan of life has two major functions to perform. In the first place, it must direct the *orderly and wholesome development of the human personality*. Its second major duty is to develop those dispositions of man's nature that make him desirous and capable of *participating in a progressive and evolving society*.

Participation and interest in world problems should be encouraged at an early age, on a level that the children can understand. When this is done, they become accustomed to group functioning. A class of twelve-year-old boys and girls

had a "secret" from their teacher. All they would tell him was that they had a "secret"; they would not reveal its nature.

Some weeks later they confided in him: they wrote a letter to the mayor of the city complaining against the Park Department's ruling which kept the children of poor families off the lawns of the fashionable park. "Why should we be allowed to use the lawns simply because we come from a private school and our parents are wealthy? The poor children need play space and sunshine more than we do. We go to the country week-ends," they declared.

This consciousness of social inequality grew out of a study of history in which the rôle of the Indian in American culture was sincerely treated, and the cruelty of the white man to the natives of the continent honestly depicted. A number of Indian chiefs in full regalia were invited to the school. They played, sang, and danced for the entire school. The group in question collected a fund to aid the Indian cause, and each child wrote a letter to the congressman of his district pleading for "justice to the Indian race."

### 3

If we accept the new criteria for education in a democracy, the important value of group work at once becomes clear. It is quite true that the educator cannot control and direct the conditions that make for "orderly development of personality." He cannot, for example, direct sufficiently in the home those emotional experiences that are the bases of personality and of character. He is equally helpless against schools that still insist on keeping little children of six and seven rigidly confined in seats, learning incomprehensible ideas and over-difficult skills at a time when they should be playing and romping and working with their hands.

But he can, in spite of these handicaps, do his share in helping develop individuals capable of reflection, self-direction, and group-participation. It is obvious that these larger objectives cannot be attained by formal education. To move in the direction of the ideal aims of education, it is necessary that we provide, among other things, opportunities for self-determination in the form of creative expression in physical, aesthetic, intellectual, and social activity to each one who comes under our influence. By this we mean that we should

have ready at hand conditions in which free constructive work can be carried on. We must have shops for woodwork, arts and crafts, dramatics, art, and science. We should provide small, not over-prominent, gymnasiums. There ought to be a library, creative-writing groups, and numerous other kinds of equipment that a good educational center offers. (These are more fully discussed in later chapters.) All the work in these must, of course, be carried on in a spirit of pupil origination and creativity. No center, "Y," settlement house, or school can meet the needs of evolving personality without such activities. However, more important to personality development than these is group experience.

We assume it to be beyond question that the end purpose of all education is to socialize the rather primitive, self-centered, and aggressive trends and drives of the child. This, it would seem, can be accomplished best through vital and meaningful group activity. We use the term "group" here in a wider sense than the club or classroom. We employ it to designate also the center, the school, and the affairs of the larger world.

What is it that a child seeks when he joins a group or a club? A number of motives suggest themselves: the need of affection, group acceptance and recognition, activity, security, friendship, admiration, a sense of belonging, and communication. It is, therefore, necessary to create conditions and relations in the family, group, club, and class where these needs may be satisfied. An illustration of this principle was fully indicated in the activity group referred to in an earlier part of this chapter.

As boys and girls grow older, it is necessary that they expand the field of their interests beyond the family and the group, gang, club, or class. A club of eighteen-year-old boys, as a result of a year's self-initiated activity, cast about for a social project. After considerable investigation of possibilities, they decided to adopt a group of fifteen young orphans of an asylum in their city. They took these children on weekly hikes and picnics, and to movies, covering the financial outlay by funds from their club treasury, while each member brought food from his home. Later, the same boys raised a fund to pay the dues of two orphans of their own age in the center, where they could participate with them in all its activities. (*See also* pp. 74 and 75.)

In personality development, however, we have to go even further than this. In an adequate social education, the insularity of the small group must expand to include the affairs of the larger world. The feeling of responsibility gradually extends to include civic needs: the neighborhood, the community, and national and world affairs. Education's aim is to direct social impulses into action for social betterment until they reach adult levels and adult content.

In one center, for example, the fourteen- to sixteen-year group, consisting of about 250 boys, was selected for a special experiment in progressive group education. The council of this section, stimulated by the staff, evolved no less than twenty-two distinct individual and group activities. As a result of this, a sense of belonging was generated, and the boys took an active part in determining the general policy of the center. One of the chief things in which they sought a change was the policy of competition. They came to the conclusion that competition was harmful to their efforts to create a real group spirit. The fight was carried on among the eighteen clubs systematically, and with the same seriousness of purpose that one finds among adult crusaders.

The activity of another center has greatly influenced the neighborhood. Here were councils and committees of boys and girls concerned with neighborhood problems, such as playgrounds for the children of the same areas in which they themselves grew up, with improved housing, with unemployment, with local political candidates, with unsupervised clubs, and so forth. The House was the scene of intense social and political activity, the content of which extended beyond the immediate needs of the neighborhood to include matters of international concern.

In an activity group education with a wide social base, individual and small-group interests widen into neighborhood and world interests. This process is essential for social maturity. All that is necessary to stimulate this activity is to release native drives for physical, manual, aesthetic, emotional, and group expression in accordance with the needs of the individual. The techniques required to accomplish these ends form the body of the present volume. It must be indicated at this point, however, that, in the past, schools and clubs have been (and to a large extent still are) developing rugged individualists, fired by personal ambitions, instead



of socialized people aware of, and deeply concerned with, the development of the human family.

## 4

As we leave for the moment the social implications of group work, and attempt to summarize as briefly as possible its service to individual personality development and character training, several major factors stand out as most important.

There are numerous boys and girls who lack the essential patterns of behavior in a group relation: they do not possess elementary cultural tools for group life. These are boys and girls who have not acquired even rudimentary inhibitions. They hardly take cognizance of the needs and convenience of others. These young people have to be re-educated. They must learn the simplest concepts and practices of human relationships. They have to be made into civilized persons. Group experience with a purpose and whole-hearted interest is perhaps the most certain method of reaching such individuals, for they learn by experience rather than through abstract teaching. The group must therefore supply face-to-face contacts in an informal relation, where the conflicts, hostilities, friendships, and co-operation can occur and find expression; for it is well known that personality is modified through interaction and first-hand experiences.

Even in a normal child, it is necessary to provide in the course of his education contacts which increase his disposition to ally himself with desirable adults and children. This alliance—that is, the desire to be and do like others—expands the personality and breaks down the barriers between the self and the group. The psychological process involved here is sometimes referred to as *identification*.

Although the original group that influences the structure of the personality is the family, the requirements of orderly growth include other group experiences of a deeply affecting nature. All important education is derived from group experience. Whether it is learning of facts or skills, training of character, or developing of personality, the educative process is a social one; for it occurs either in the family, the class, the gang, the club, or other such temporary or permanent groups. The important fact must be noted, however, that the group experiences tending to improve personality

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most are those that bring the child most closely into face-to-face friendly relationships with his contemporaries and adults.

It is interesting to note in this connection that children and young people bring to the classroom or group the attitudes and feelings that they acquire at home. The club, therefore, becomes an extension of or a substitute for the home, and as such it must be viewed in personality education. In group work, we therefore permit the operation of indirect influences, largely through the interplay of individuals. These forces modify personality in the family from the self-regarding to social-centered impulses. Group-work education is, therefore, differentiated from other types of education by the fact that here the pupils, the educators, and the materials of education are the members themselves. In conventional school education, the educational instruments are subject matter and learning techniques. In group education, the materials are the emotional conflicts and harmonies, identification with each other, and the interaction of ideas. The educative process here is the process of living together through realistic and actual experiences, as in a good family, under the guidance of a sympathetic, approving, and accepting adult.

In informal, direct relationships, the aggressive and hostile drives that are an integral part of every child's personality are modified. He learns how to control and inhibit them because of the necessities imposed by the group and the conditions under which he is accepted by the others in it. It is because of this controlling influence, and because members of a group tend to stimulate each other toward creative and social activity, that the group must be viewed as an important educational instrument. Intimate group experiences are also important in extending family loyalties to wider social loyalties.

We found in our observations that boys and girls adopt clubs as substitutes for their families, and the adults in charge as parent substitutes or surrogates. Slips of the tongue and demonstrations of feeling as they refer to the group worker as "mamma" clearly indicate this. A group of boys of from twelve to fourteen were seated around a table having milk and cake after a period of creative activity, peacefully chatting about matters of common interest, when one boy spontaneously remarked, "Aren't we a nice happy family!" This

incident occurred in a group who four months previously were hostile and destructive, gave each other bloody noses, threw materials about the room, poured water colors on the floor, and waylaid each other in stone-throwing battles.

Very often girls would say to the group worker, "How would you like to have daughters like us?" Or, on a cold winter night, returning from a meeting, a girl would turn up the worker's collar and say, "We're going to take care of you now. You took care of us so long."

The need for family relationship is exemplified by the following extract from the record of a boy of thirteen who failed to come to the group for many weeks after repeated invitations. This group had had an entirely informal and creative program. "John told me that the reason he hesitated to come to the group was that he had pictured it as a large group with many, many boys, and he did not like to be introduced to a large club and be stared at. But he liked a little club like this, and he is glad he came." We find the same youngster some time later making the following statement when he became more secure and self-reliant: "I like this club. Will there be more boys in this club besides us?" John was a timid, frightened, and retiring child when he first came to the group, which made him unsocial; but he gradually developed a sense of security. This he communicated in his request for enlarging the group when he was ready for it. His development was a result of satisfying relations with the adult and his fellow members, and the recognition that he and his work received from them.

The primary need of the human personality is affection. Second in importance is the need for ego gratification. To be accepted is one of the basic needs of the growing child—a need that a good family and good group education must aim to supply.

## 5

In our impatience to achieve quick results in social education, however, we are prone to overlook the fact that group feelings and social behavior are possible only where the ego has had an adequate and harmonious development. Where the ego is crushed and its expression has been frustrated in childhood, social attitudes and feelings are either entirely curbed or seriously distorted. Self-centeredness is undesir-

able only when it becomes a permanent and exaggerated characteristic of the personality. In normal development, the personal ego evolves into the social ego (or what is known as the super-ego) in slow imperceptible stages, as a result of interactions with the outer world. Thus, one of the basic needs of social education, particularly with young children, is to give them adequate expression and satisfaction, so that they learn to identify themselves with and include other individuals and groups in their emotional responses. A child whose ego has been trampled upon—one who has been humiliated, criticized, or persecuted—of necessity becomes anti-social. Resentment and retributational tendencies that are set up by this treatment of the child and youth express themselves in anti-social acts, as well as in emotional rejection of others. Unfortunately, in a great number of modern families children are unduly repressed, as a result of which hostility and anti-social trends become fixed, while schools and clubs, by their systems of marks and merits, continue the undesirable influences of such homes.

On the other hand, in an active and informal group, boys and girls, like members of a good family, praise each other's work, humble and imperfect though it may be. At meetings where members work with creative materials on a free basis, or are otherwise occupied in whole-hearted interests, it is customary to hear their praises for each other's accomplishments. The satisfactions that arise from their own achievements dispose them to appreciate the work of others. Henry and Abe picked up some drawing paper and colored crayons and began to draw. Henry drew a full face of a boy. Abe drew a house. Each complimented one another on their results, remarking, "That's pretty good!"

This mutual acceptance is a direct reflection of the adult's approving and encouraging attitudes toward children. His consistent praise of their work and his constructive attitude readily communicate themselves to the members of a group. In good education, no preaching of right or wrong should be permitted, and the group educator must refrain from emphasizing shortcomings. Rather, he must play up, whenever possible, constructive and positive efforts and characteristics of members; for this method is immeasurably a more effective means for developing personality than correction and fault-finding, or punishment. The ego satisfactions accruing

from mutual appreciation and acceptance are very important. Experience shows that, as a result of these, there arises a strong feeling of harmony and friendliness in the group, which is in turn communicated to the individuals. The resulting emotional satisfactions unmistakably improve behavior and attitudes, with results that are noticeable in the home and classroom as well as in the club.

It is clear, therefore, that one of the main aims of group work is to give satisfaction to the individual member—to enhance his feelings of self-esteem and self-worth.

## 6

In a full discussion of the psychological functioning of man, stresses other than those that arise from emotional sources must be considered. Recent investigations reveal man as an electro-chemical mechanism. These discoveries, which may in time revolutionize psychology, medicine, and the social sciences, indicate that the human body is a potential-generating mechanism seeking discharge through some form of physical, intellectual, or emotional activity. The nature of such discharge-activity may vary with individuals, but the drive to be active and to create is basic to man's constitution. This activity is a requirement for establishing the inner balance that is necessary for equanimity and tranquillity. Contrary to these principles, formal training and official education are designed to exert restraint. Enlightened education, on the other hand, seeks to socialize personality but at the same time to give adequate expression to basic instinctual needs. All behavior, whether socially acceptable or destructive, is a tension-releasing mechanism. Whether a boy throws a ball to its goal or a stone at a window, his purpose is to establish satisfaction of some inner need. The aim of education, however, is to transmute impulse into socially constructive behavior. One of the methods through which this can be accomplished, in addition to those already indicated, is through releasing the creative-dynamic drives of the child and adult, converting them into socially approved behavior. When the drives of talent and interest are fulfilled, a state of satisfaction and consequent relaxation results. If, on the other hand, they find no adequate expression, they set up tensions that give rise to hostility, resentment, and destructiveness.

Group education, therefore, must include creative work for the individual as well as group projects and shared social responsibility; for its value lies in its capacity to release creative individual as well as social drives.

## 7

Another major value of group education is its socializing effect. All satisfactions derived from relationships with people, from self-esteem, and from creative work dispose one toward establishing social attitudes. A person whose love and friendships are satisfactory, who receives adequate recognition, and who is successful in his work tends to be constructive in his group and personal relations. Frustration in any one of these areas, on the other hand, tends to make one hostile and destructive.

The collective tendencies are viewed as instinctive and, like all other instincts, require favorable conditions to develop. If family and other group life enhances these instincts, social attitudes and behavior result. However, if the ego is repressed and emotionally starved, the contrary results must be expected. The individual becomes resentful, hostile, and aggressively destructive. In this respect, present-day life is confusing to the child. The abstract ideology of the modern world as preached by religion and extolled by moralists is social, but the actual practices and prevailing values are selfish. Leaders are often self-seeking, power-driven persons who employ their positions either for material aggrandizement or for their own ego-satisfactions. Recognition and prizes are bestowed upon those who succeed in competitive effort, and who accumulate worldly goods for themselves. This dichotomy of moral values creates conflict and confusion in the growing child, and creates great difficulties among adolescents, who have no definite, reliable criteria for relating themselves to the world in which they live.

Here is another point at which education can play an important rôle in helping the individual child to orient himself in this confusing environment. Group education must seek to do two things. In the first place, it must socialize the child's attitudes. Its second aim should be to interpret the nature of his physical and human environments in order that the pupil may obtain an intellectual grasp of their nature,

and understand the methods of controlling them. The major portion of the present volume is devoted to specific methods of accomplishing these ends.

Social development of the child rests upon contact with socialized persons and with groups who are preoccupied with wider purposes and social objectives. Within limits, the greater number of active contacts with such groups, the more is the developing process aided. Attachment to one group for too-long periods, however, may have the same narrowing effect as Pflügel has found the family has upon personality growth; for if one is to attain full maturity and richness, he must widen his circle of interests and identifications. His contacts must constantly increase.

We have up to now considered the effect of the educative group in releasing inner powers and expression. To be fully effective, group education must also serve to inhibit the child's uncontrolled, self-centered drives, born of his infantile sense of omnipotence. It must bring home to him through actual experience with people that he is limited in his powers, and that his happiness is conditioned by the happiness of others around him.

The child's sense of omnipotence has full sway during infancy, and only resistive realities can gradually shear him of this exaggerated sense of power. The most insistent of these realities is children of his own age. The free relations and interplay of personalities in the informal voluntary group are perhaps the most potent force in adjusting his ego. Sometimes the process is a peaceful one; often there is a violent inner and outer conflict. But wholesome and effective function in life requires that the unbridled aggressive primitive ego be curbed, and group education is one of the most effective means.

To summarize: *The four major contributions of the good family, and of all group education, are: (1) to establish satisfying affective (love) relations with children and with adults; (2) to provide ego satisfactions; (3) to give expression to the creative-dynamic drives of the individual; and (4) to engender emotions and to establish attitudes that dispose the individual to social usefulness and group participation. These are at once the objectives and the criteria for evaluating good group work.*

Writers on group work have suggested a host of definitions and classifications for groups. Among these are natural, homogeneous, one-interest or hobby, multi-interest, social, collective, church, and pressure groups. Viewed in terms of their functions and nature, these classifications are useful and valid. For our present purpose, however, we shall consider all these groups under three general categories: *the compulsory group*, *the motivated group*, and *the voluntary group*.

In a complex society, each individual finds himself forced by necessity or motivated by choice to attach himself to various groups. Among those in which one is compelled to function are the classroom group, not infrequently the Sunday-school class, often an occupational group, and, under certain conditions, the army. Sometimes even the family falls within this category.

Among the motivated groups are those in which membership may be voluntary, but influenced by external conditions, such as communal approbation, rewards, and recognitions. Such groups usually offer social recognition, approval, and badges of merit. Among them are to be found the different national club organizations, military organizations, various "orders," and, to a considerable degree, also organized church groups. The interest for joining the last-named and similar groups frequently does not arise from an inner need, but is artificially induced by the appeal of the uniform, rank, publicity, or public or official attention.

In the third category are those groups that respond to some inner need. These are groups that meet the requirements of the native social, ego, or creative tendencies, or that respond to any other kind of deep-seated, whole-hearted interest. The groups of this appeal include the free street gang, the play group, the homogeneous voluntary club, the special interest group, sex-motivated groups, or a political, social reform, or religious movement. The voluntary group attracts its membership because it satisfies some inner craving that may be externally or subjectively motivated, but that represents a true interest. Such groups can be also designated as *true primary groups*.

It is obvious that the ends of education are best served by the voluntary group: it makes a direct appeal to the basic



nature of man; it arouses whole-hearted response and participation; and it utilizes the individual's readiness for action and learning. Because it is non-compulsory, the voluntary group evokes full-hearted participation and is most effective in modifying personality. Forced groupings are not likely to make so deep an appeal. The participant here chafes under their régime and may even grow hostile to the group, to its purpose, and to its leaders. Instead of making the members socially minded, such groups may intensify hostility and resentment.

The reaction to motivated groups and their routines is not one of hostility. Here, the individual is won over to them because he likes an activity, or believes that he will like it. The need for group approval, the collective tendencies, and the social needs of the individual also play a part in arousing interest in such groups. Thus, members participate in their activities more cheerfully and more responsively than they do in the forced group, and are, therefore, likely to gain more than they would from the latter, although not so much as they would from a voluntary group.

Voluntary association offers opportunities for a multiplicity of contacts and more meaningful personal relations. It is through these relations that character is shaped. Unlike the compulsory (and to a lesser extent the motivated group) the free group offers opportunities for the true face-to-face experiences: it allows social experimentation and, because it has no specific program to follow, makes direct interplay of personalities possible.

Under good leadership and with a sound educational practice, however, a motivated group (and sometimes even a forced group) can become educationally valuable. This occurs when the content of the program, the methods employed in introducing activities, learning and skills, and, above all, the relations between the leader and the constituency resemble those of the voluntary group. In many instances, schools are attempting to introduce into their forced groups—classroom groups—improved practices in child-initiated activity, and to adjust the curriculum to the needs and interests of their pupils. It is therefore possible that, as these practices are established on a sound basis and become universal in schools, the forced classroom groupings will in effect become voluntary or, at least, motivated groups.

The pupils may then derive from them the same benefits as they would from groups of their free choice.

The likelihood of transforming a motivated into a voluntary group is of course greater than if it were a forced group. Although the immediate impulse to join motivated groups springs from external stimulation, there is considerable choice involved here. The girl who joins a Girl Scout troop may be led to do so by the sight of other girls in uniform, with the various decorations conspicuously arrayed on their blouses. She is probably also tempted by the obvious fun the Girl Scouts have on their hikes and at their campfires. But she still remains free to join them or to remain aloof. This is obviously not true of the school or Sunday-school classes that children are compelled to attend. Thus, the boy who joins the Scouts or any other such motivated group comes to it with an *attitude of acceptance* of its forms, practices, and relations. He submits to the group practices and routines, and is willing to participate in them at least to the extent that they satisfy the original impulse that caused him to join it. There is always, of course, the likelihood that some parts of the program even in such a group satisfy a true interest. It requires comparatively little effort on the part of the leader to transform a motivated group into a voluntary one. This can be done by creating educational possibilities for social development, personality growth, character training, and learning skills and facts through creative experience.

The constituency of a voluntary group is varied, and such groups originate in different ways. Some groups come together spontaneously. Boys and girls in the same neighborhood easily find common interests and band together. These groups usually consist of youngsters of nearly the same age. They are boys or girls who enjoy the same games, take pleasure in the same destructive escapades against the neighborhood, and generally either reinforce or supplement one another's impulses or desires. The psychological reasons for the formation of such groups are: (1) the collective impulse, (2) consciousness of kind, (3) love of the familiar, (4) a sense of insecurity, and (5) hostility.

In his constant effort to escape the unpleasant and to seek the pleasant, man seeks out and attaches himself to the knowable and to the familiar. The unfamiliar requires the strain of readjustment. It challenges courage, and tends to arouse

fear. The child (and the adult as well), therefore, seeks out the familiar, and attaches himself to those who are similar to him culturally and who have kindred interests. Nearly all children feel insecure in a world designed for adults in size and complexity: this very childishness and smallness give them a feeling of inferiority and insecurity. Such destructive emotions spring from inevitable biologic inferiority, but they are further intensified by adults and older boys and girls who are arbitrary and critical, who nag and punish. Small wonder that children seek out one another, and feel a greater ease in groups of their own age. Adults in their haste (or ignorance) to "bend the twig" to their will by fault-finding and censoriousness, and even cruelty and punishment, make the child permanently resentful and hostile. This resentment creates the incorrigible and the delinquent. It is deeply hidden in the neurotic, and masked in the average child. In fact, very often extreme devotion and loyalty are a screen for hostility and hatred.

## 9

We shall discuss at this point four types of voluntary groups: (1) the socially or culturally homogeneous, (2) the activity, (3) the special-interest or interest-homogeneous, and (4) the therapy group.

The *socially or culturally homogeneous* groups are the easiest to work with if they accept a leader. Often, however, such groups are dominated by a gang spirit; they are hostile, destructive, and exclusive. Nevertheless, if a successful contact is made with the members, they readily work with unanimity and with group spirit. A more difficult task with them is to develop loyalty to and interest in the larger world; their loyalties are concentrated entirely on their own group. The average spontaneous, homogeneous groups, particularly those in congested neighborhoods, are strongly permeated with hostility and individualistic attitudes. The most serious task is, therefore, to socialize them—a process that requires tact of the first order.

Many group practitioners consider homogeneous groups educationally most fruitful. This deduction is made on the basis of their achievement and ready team work. However, in the light of the ultimate objective of education—socializing the personality—this is a dubious principle. Social edu-

cation aims to develop adaptability, tolerance, and acceptance of others. The homogeneous group, particularly if it is a spontaneous one because of neighborhood propinquity and emotional similarity, does not supply the variety of adaptive situations that full development requires. Such a group, although loosening the emotional ties to the family, has an effect similar to that of the family. It limits contacts, reduces the need for adapting one's self, and hinders the growth of the ability to accept others who are different. There is greater educational value in the method of making socially heterogeneous individuals get along together, for this develops tolerance and the power to adapt to new situations and people. The socially homogeneous group must therefore be viewed as only one step in the educational process. The ultimate aim must be to develop the members of such groups so that they can work easily with people different from themselves. For this reason, new members should be introduced from time to time into a homogeneous group after it is in operation.

The *multi-activity group* is another type of voluntary group. This group is distinguished from the socially homogeneous group by the fact that the binding interest among the members is some activity or activities. The socially homogeneous group is held together by likeness of kind. The activity group, on the other hand, is held together by a common interest in activity. The reader will find elsewhere a detailed description of one meeting of such a group (See Appendix A). The meetings of these groups consist almost entirely of informal individual occupations or small group projects, each member pursuing his own interest, but serving as a stimulus for all the others in the group. At later stages in the life of such a group, common activities and projects involving all the members may evolve, but perhaps the more important socializing period occurs earlier, when there is the imperceptible influence that each one has upon everyone else. The program of an activity group includes a minimum of rote business and discussion. The conversational part of the contact among members grows out slowly, and occurs as incidental to activity. Members make contact with one another as the needs arise to make suggestions, to criticize, to praise, to work together, or to help one another. Out of these contacts on the job, friendships are slowly established.

Members carry over these friendships outside of the group. They see one another in their homes, at school, or other places during their leisure, though they may have been perfect strangers when they first joined the club or class.

It will be readily seen how this type of group meets the four requirements of good group-work education. The need to establish relations with others and cravings for affection are satisfied through the contacts with the leader and other members; the ego finds satisfaction because one is accepted in the group and because one's work is appreciated; the creative impulses are fulfilled and the collective (social) tendencies find expression. To meet these conditions a new type of meeting and classroom procedure must be devised. Here opportunities for interesting and stimulating occupations are provided, and an atmosphere of complete informality and friendliness reigns. Materials must, of course, meet the needs and interests of the members and are chosen accordingly. In Appendices A and B the reader will find a description of meetings of informal activity groups in their early stages. Chapters V to XVI set forth general principles that should guide educative activity of various kinds.

Another type of voluntary group that is frequently found in informal education is the *special-interest group*, or the hobby club. Members of such a group are united by a common interest in which the activity becomes the major or sole incentive for joining it. The members here can be said to possess *interest homogeneity*. The interest may be art, music, shop work, or dramatics. In a hobby club, the interaction of personalities is at its minimum. The sole motive here is to engage in some satisfying occupation or to learn a skill. The value of such interest-binding occupations is of immense importance to character education chiefly because they yield the pleasures attached to creative work and because they prepare the participants for creative leisure.

The last of the voluntary groups to be considered here is the *therapy group*. This type calls for a high degree of skill and insight on the part of the leader. Its purpose is to reduce mental stress in disturbed children or youth by supplying their psychological needs on an individual basis. In the practice of the present writer, the general setting of such a group is similar to that of a multi-activity group: materials and tools, and freedom to use them at will. There is, how-

ever, greater latitude allowed in this group. Materials, situations, and relations among the members can be destructive as well as constructive. The members can break and destroy and fight with one another. The final objective in this work is not to teach the members social behavior, but rather to eliminate the inner needs for hostile, destructive acts. The general plan in the conduct of a therapy group is to simulate as closely as possible family relationships with the members as siblings and the worker as a substitute parent. The technique also is similar to that employed in the multi-activity group, but it aims rather at discharge of emotion than at achievement of external results.

The aim is recuperation from severe emotional stress. This type of group work falls within the realm of psychiatry, and is therefore indicated here only briefly, chiefly for the sake of completeness. The reader will find brief records of meetings of Therapy Groups in Appendix B.

Enlightened group workers find that most groups pass through stages in their existence that correspond fully or in part to the four types of groups described, and that they employ multiple technique and programs suitable to meet these varying needs. Thus, among the members of a socially homogeneous group, special interest groups may evolve: common interests may draw small numbers of the constituency together for special occupations. A good leader will aim to transform the ordinary social club into an activity group on special occasions, at least, by stimulating creative expression and social participation. He will at all times be alert to problems that beset each member of his group, and seek to guide them toward a healthy resolution of psychological stress.

## CHAPTER II

### THE NATURE AND PROBLEMS OF GROUP AND CLASSROOM LEADERSHIP

#### I

Among the characteristics essential for successful teaching and leadership in character education are: (1) psychological insight, (2) a socialized personality, (3) intellectual hospitality, (4) respect for the personalities and views of others, (5) broad social interests and an evolved social philosophy, (6) the capacity to allow others to grow intellectually at their own pace, (7) emotional maturity, (8) co-operativeness, (9) resourcefulness, (10) creativity and respect for the creativity of other people, (11) love for people, (12) cheerfulness and evenness of temper, (13) knowledge, and (14) humor. Before we proceed with a specific discussion of these qualifications and how they function in teaching and group work, we shall briefly indicate the nature of leadership generally.

Leadership is one of those elusive characteristics that defy definition. It is usually considered a primary characteristic that cannot be induced; "one either possesses it or he does not." Although this concept may be generally true, experience shows that practice and understanding of the problems of leadership improve native ability. Leadership<sup>1</sup> consists of three factors: first, the ability to understand and to respond to the desires and needs of a group; second, the capacity to help the group express these desires constructively and progressively; and, third, the power to focus the attention of a group upon one's self.

The leader's presence, even when he remains comparatively inactive, has the effect of integrating the group into a working whole. The differences in personalities and strivings of individual members are sources of potential discord and conflict. The group's need for an integrating or unifying principle, such as a common interest, a cause, or an ideal, is

<sup>1</sup> Throughout this chapter the term "leader" is applied to include also the classroom teacher who seeks to develop personality rather than to teach subject matter solely. The "group" designates both the club and the school class.

also supplied by the personality of the leader. One of the primary characteristics of a group is its need of an integrating person—someone who will hold it together as a structural and functioning unit. Leadership, therefore, is a socializing influence if it is exerted indirectly and with restraint. Direct and overt domination arouses hostility, which not only defeats the group process but increases friction and prevents constructive effort and social development.

It is quite clear from the rôle of the group leader indicated above that he must possess such qualities as a socialized personality, emotional maturity, love for people, humor, cheerfulness, and an even temper. Without such qualities, it is quite impossible for him to supply to the group the stability that it needs.

Although the prime need of every group is leadership, such leadership is not confined entirely to the adult. It may also be supplied by one or more members of the group, who may supplement the adult. Ideally, leaders in self-directed groups arise from the groups themselves. Actually, this usually does not happen. Young people, in their immaturity, require the guidance of an adult. But, since the aim of modern group education is to develop self-reliance, leadership must be shared by adults and group members, with the former playing an increasingly recessive rôle. The leader stimulates the group into worth-while activity, and as soon as the activity is on the way, he withdraws and turns over all initiative to the members themselves. He again resumes the rôle of a stimulator directly the resources of the members are spent, only to efface himself as soon as the impetus has taken root. This is *the principle of alternate assertiveness and withdrawal*.

## 2

The absence of adequately functioning leadership nearly always causes a "letdown" in a group because of the resulting confusion, and especially because of conflicts. Group morale is weakened also by the lack of experience and resourcefulness of the members. Most people lack the tools of group function, such as self-control, tolerance, open-mindedness, and the ability to revise views and to check bias: that is, their ego-drives are closely associated with their thinking and actions. The average person lacks the resources for initiating



and expanding interests and occupations. Groups, therefore, resort to existing patterns and customary ways for conducting clubs, and are unable to create new avenues for self-expression or to introduce new interests without favorable setting and guidance. To create this setting and to provide the guidance is obviously the function of the leader. Self-direction is an extension and an outgrowth of intelligent and restrained adult direction.

Common observation indicates that a group of the average type, without any leadership or with inadequate leadership, degenerates into a destructive or petty-tyrannical group, with the stronger members as the tyrants. Even if such violent emotions do not make an appearance, the business and activity of the group lack the forward direction and progressive development that lead to the "satisfactions" necessary for maintaining interest. Members begin a fault-finding campaign; every aspect of the club's work becomes the target of their attack; nothing is spared. Spurred on by collective tendencies, and desirous to maintain their association, the members unconsciously hope to find a solution through hostility. But the solution does not lie in this direction. A group's salvation lies in progressive achievement rather than in destructive criticism. To solve the dilemma of the group, enthusiasm through progressive and forward movement is needed, the creation of this often devolving upon the leader. A group's work must be continuously progressive and widening in scope. A plateau in activity creates ennui and, finally, disintegration of the group. A group constantly needs new stimuli, new enthusiasms, to maintain interest and creative effort; and it is the function of the leader to help to evolve such ever-changing stimulation.

In addition to achievement and successful functioning of the group, the chief technique of group control is friendship. The leader must, therefore, endeavor at all times to maintain a relation of harmony in the group and to cultivate a spirit of friendliness. This can be best achieved, as already pointed out, through his own attitudes of friendship to the members and through his love for young people. A leader who does not feel these emotions can hardly hope to inspire them in others. He forms the emotional pattern by which the members shape themselves. To a very large extent he creates the atmosphere of friendship or antagonism that

readily permeates the group. In this respect (as indeed in many others as well) the leader occupies in the club a position similar to that of the parent in the family group.

To achieve group harmony, there are several things the leader can do overtly. First, he must refrain from scolding or preaching to the members; for these increase guilt feelings and the hidden antagonism toward adults. Since hostility and guilt feelings cannot usually be discharged on the leader (though that often occurs), they are diverted, and the members begin to quarrel and to find fault with one another. A better way to help the club is to guide toward constructive activity rather than to upbraid for undesirable behavior. If an individual has transgressed, the matter should either be adjusted by the leader in a private session with him, or it should be allowed to be brought before the entire group. The chief contribution of the leader during judgment upon a delinquent member, which may grow bitter and vindictive, is to point out the wider implications of the problem, and to arouse a sense of responsibility in the group for the individual. He should strive by all means to temper the group's impulse for punishment and revenge. This is important in developing a new orientation in human relationships. Vindictiveness is almost systematically inculcated in children and young people by parents, the school, the law, and other agencies. In character education the aim should be to establish in young people an attitude of helpfulness and compassion for others rather than antagonism and cruelty. This type of education may be called upon to counteract attitudes that ordinarily have their roots in our contemporary competitive social order.

Fault-finding by the leader with a group has almost always proved fatal. Blaming the members for inefficient or wasteful work is an admission of the leader's inability to stimulate them to expression and creative effort; it is a way of "covering up" his own guilt arising from ineffectiveness. Fault-finding is unpleasurable and should, therefore, be avoided. In its stead, constructive suggestions and leadership in worthwhile and meaningful activity should be substituted.

A better way to give the group a sense of satisfaction is through individual contact with members or with small groups of members outside the club meetings. Still another way for increasing harmony and friendship is by the method

of conscious groupings. If the club is not a homogeneous one, the leader can bring together those members who may influence one another favorably, who may enjoy each other's association, or who may establish lasting friendships.

But the most educationally sound approach is one of *interest finding*: that is, to help the members to discover their true interests, and to provide for their expression. The leader must always keep in mind the fact that club and center work is largely a process of re-education in which the embers of almost vanished interests are revived.

There are those who would disagree with the above outlined functions of the leader. These critics hold that the leader should be entirely passive. This *laissez-faire* attitude and leader aloofness are the offspring of a misconception of democracy in education. Democracy in education, it is claimed, does not permit the adult to assert himself, to suggest, or to initiate; it requires that the group assert itself at any cost. It matters not where the group goes or how indifferent the interests are. As a matter of actual observation, many meetings are just formalities, necessary or imposed, which do not arouse real response, do not stimulate true interest, nor set off self-expression. On the other hand, we find leaders who are over-assertive, and who assume that all initiative must come from them; they talk to and treat the group as if it were a military troop. This approach is a recrudescence of the leader's own education, and is entirely incompatible with the tenets of character building. It is obvious that neither over-assertion nor self-effacement are effective in good leadership. It would seem that the middle ground—namely, the principle of alternate assertiveness and withdrawal—is more suited for personality education.

An adult leader who over-asserts, who imposes activity, who checks discussion (communication), who is "high-handed" in his treatment of the group, and interferes with the collective tendency, is inimical to the stability and vitality of the group. Professor Emory Bogardus describes such a leader as "the group compeller."

Democracy and leadership are not mutually exclusive. The difference between autocracy and democracy is that the former draws its power from fear and obedience. Its instrument is command. Democracy, on the other hand, draws its authority from expressing the true will of those who follow.

In this relation, those who are led actively participate in deliberations and in the carrying out of decisions. The difference is one between implicit obedience and understanding responsiveness. In democracy, the leader is called upon to convince his followers of the wisdom of his stand and to apply the principle involved. In club work (and in the classroom as well) the leader must first establish a relation with the members on a basis of reciprocal criticism and mutual respect. The principle of democracy is not violated by the leader's function. The relation of member and leader is a dynamic one as differentiated from the teacher-assertion and pupil-effacement relation in the conventional classroom. A "give-and-take" relation between child and adult dissolves fear on the one hand, and trains for constructive freedom on the other.

It may be said that, since enlightened education seeks to diminish adult-function, the foregoing description of the leader's activity in the club is contrary to its principles. But this is not the fact. Children can initiate and carry through manual, creative projects. They are less well prepared for group functioning. This they must learn gradually, and in this learning the adult must participate. Creative activity is the expression of the ego; group function involves a check upon the ego—a check that is exerted by the group itself and by adults. But, in spite of his participation, a gifted leader stays in the background so long as the group is active and functions with a sense of direction and purpose. He asserts himself only when there is a real need for assertion. He also permits members of the group itself to rise to leadership. At such times he tacitly places himself under the direction of his pupils. This process may be termed one of *reciprocal leadership*.

By these means the leader gradually builds up in the group a technique for self-government, self-direction, and shared responsibility. Individual members become capable of self-control in a social setting. In other words, the leader should aim to wean the club members from his domination and control, and thus help them to grow up. This type of leader is characterized by Professor Bogardus as "the group builder." In every group there are one or more individuals who have leadership qualities, whom the group, school, and center should seek to develop and train for social leadership.

But youthful leaders are too power-driven; they are authoritarian, dominating, intolerant, and sometimes even cruel. Self-centeredness and power drives make them insensitive at first to the needs of others, and they are often unable to check themselves without the help of an adult. But a determined youth will not brook without resistance the interference of adults. The adult leader must, therefore, act with poise and detachment; he must be objective, and must respect the will of the members. His weapons are persuasion and example; his technique, individual guidance. Native power and great capacity in children and young people are only added responsibilities to the parent and the educator, for those who possess them must be treated with care and tact. While the adult helps in the development of the natural leaders among the children and youth, he must at the same time encourage expression and participation on the part of the other members, and must not permit the few to check and repress the others.

## 3

If we analyzed the motives that actuate adults, especially voluntary leaders, to undertake club leadership, we should find a striking similarity between them and the motives of the individual members in joining a voluntary group. Here too the collective, ego, activity, and pleasure drives are in operation.

There is, for example, considerable ego satisfaction in leading a club, both through the sense of power over the group and through the increased prestige among adults; for club leadership in many cases is a form of recognition. Also, the love and admiration of the youngsters are pleasant emotions; added to them is the desire to help young people to find themselves through the maze of modern life, to help them to discover their true interests, to enrich their life, and to make it a fuller and happier experience. One additional motive can be added to those of the leader that is not present in the members—the parental urge. There is no doubt but that club leaders partially satisfy their parental feelings through club leadership, and persons who have such feelings strongly developed usually make good leaders. If these are the motives that activate his work, the members' response to him cannot be anything but favorable.

Now, since the basic motives that actuate leaders are so

similar to those of the members in a group, wherein does the difference in function lie between the two? The common answer is that the adult leader knows more than the young club members. But in our inventory of qualifications for leaders, knowledge appears almost at the end of the list. Young people do not usually join clubs for the purpose of extending information, which they can readily do in schools and libraries. Their motives for joining clubs are best expressed, in their own rather hackneyed phrase, "athletic and social." Hence, scholarship comes in only incidentally, if at all.

The real and deeper difference between the more mature personality of the leader and the less mature personality of the members is that the former is more socialized. The leader's motivation should spring chiefly from the collective drives—friendship, parental feeling, group activity, love of people, a sense of social responsibility—and only secondarily from the ego drives—power, self-assertion, desire for admiration, desire to be loved. The younger the person, the stronger are his ego drives as compared to his group tendencies. In a mature person, the collective drives ought to predominate over his ego cravings. The leader should be able to view his own feelings toward his club as objectively as he does the feelings and attitudes of the individuals composing it. Objectivity should be directed toward his own reactions as well as toward the reactions and motives of others; and, if he finds that his dominant motives arise from ego-cravings, he must take himself in hand if he wishes to be effective as a leader.

Emotional maturity—i. e., dominance of the social over the egoistic cravings—and personality integration are essential to good leadership. To the degree to which the leader is so equipped can he affect the maturing process in those who come under his influence. The leader and teacher are to a very large extent models after whom club members pattern themselves. Studies show that in character-formation of young people, voluntary group leaders, like club leaders, play a more important part than school or even Sunday-school teachers.

In addition to his rôle as a pattern for behavior and attitudes, the leader's interests in social problems and events must be so intense as to infect the members with a desire to

inquire into and participate in them. The leader's personality must be as thoroughly socialized as possible; and, in the opinion of the present writer, one of the main qualifications for group work should be a social philosophy and social conviction. "People do not die for their doubts." It is conviction that drives people to action. Such convictions will emerge from a worth-while education, but they are induced by stimulating, inquiring, and progressively minded teachers and leaders. In a very real sense, the club leader is an important factor in personality development.

## 4

We have seen already that personality is evolved through expression in many directions. In order that a club member may find such expression, however, it is necessary that materials, opportunities, and incentives exist for it. These the adult must create. If he is skilful, he can find opportunities for numerous forms of creative effort that youngsters themselves do not recognize. Activity programs abound with possibilities for creative work.

The leader and teacher can help expression and activity not only in the group projects but also in individual cases. The adult should always keep in mind the various creative opportunities that may be offered in the center and school: shops, art studios, music, group singing, dramatic work, gymnasiums, and the like, and encourage the members of the club and of his classes to participate in them. This should not be done by urging, but rather through the more indirect means of creating appropriate situations. The various specialists on the staff should be consulted on programs and activities, for they can greatly enrich the work of the classroom or club. While children make contact with these specialists, they are attracted to their work. Tours of the school and center buildings, including the mechanical plants and various other rooms, help expose the members to special interests.

The leader's or teacher's efforts in the direction of personality enrichment need not be confined to the use of the center or school only. An educative experience requires that visits be made to stimulating places outside these buildings: industrial plants, financial concerns, transportation systems, judicial courts, the opera, museums, concerts, mass meetings, mass demonstrations, and numerous other activities in which

a modern community engages. All these experiences arouse response and interest that, if properly nurtured, can take the form of expressive activity. It is essential for the development of general intelligence that people know how the world's work is carried on—"how the wheels go 'round." Such knowledge increases general intelligence, intensifies the appreciative powers of the individual, and widens general comprehension.

The educator can go still further in widening the horizon of the members of the club and class and in enriching their personalities. He can acquaint them with literature, the arts, and poetry by encouraging those members who have such specialized interests to read papers or report on their reading, to lead discussions, to read poetry, or bring in reproductions of art, and so forth. Interesting and creative men and women from the community should be invited as guests to sit in and to participate in discussion (not necessarily to make speeches). The most important value of these visits lies in the stimulation from personal contact and conversations. The value of these contacts to impressionable youth is difficult to exaggerate, and leaders and teachers who do not make an effort to expose their groups to this influence overlook an important educative opportunity.

All this varied experience and activity inevitably lead to group discussion, analysis, and criticism from which comprehension and understanding of the world and of one's own reactions emerge. The totality of these experiences gives rise to intellectual orientation to the world, out of which a life philosophy and a consciousness of one's place in the world's work and progress are likely to result. Conventional schools and homes do not encourage original thinking or free communication; thus, the facilities of language and the power of expression usually lag behind knowledge and intellectual content of most people. An active education greatly diminishes this hiatus in personality development both through creating a receptive atmosphere in the group to opinion and by helping each member express himself clearly.

A most effective means of personality development is participation in the life of the larger community. As the members of groups grow older, they must be made aware of the strivings of the community, the nation, and the world toward solving their problems and for improvement of life.



Although care must be taken not to make boys and girls blind followers, educators fail in their true mission if they fail to develop in them a sense of social responsibility and a desire to participate actively, each in his own way, in world improvement. Among the important means for accomplishing these ends are creative and group activity.

As already indicated, the adult must exert a restraining and a guiding influence upon the young through his own personality and by means of his relations with them. The latter is indeed so important that we shall consider it here in some detail, but before we do so, a somewhat more general treatment of the situation will be given.

## 5

The chief characteristic of man that makes possible modification of his original nature to produce a cultured and social personality is its response to suggestion. Some social psychologists consider this suggestiveness a hypnotic response. But whether it is a process of hypnosis or not, we know that the average individual soon begins acting and behaving like those around him as if he wanted to be exactly like them. For this reason, some writers believe that imitation is the chief tendency (which they consider to be universal) that is involved in character formation. Those who think of human behavior in terms of imitation would, therefore, have us set worthy examples to children; that is, expose them to the influence of high-type persons whom they would imitate. There is still another group of thinkers who explain the importance of having the "right kind" of people with children (and adults as well) on the ground that these adults become *ideals* to the children, by whom the latter fashion their behavior and feelings by the process of identification. So we have three theories as to how adults influence the character formation of young people: one is the theory that adults have hypnotic effect on them; the second, that they just imitate adults; and the third, of identification, of feeling that they are like (or in some cases even that they are) the adult.

Whichever of these theories may be correct (and they are probably all true to varying degrees and in special situations), one point stands out as common to all: in order that an adult may serve as a character ideal, he must be *liked* by the youngsters. For, as is well known, people cannot be

hypnotized by, neither do they imitate nor want to be like, those whom they dislike.<sup>2</sup> The liking of a leader is referred to by psychologists as *transference*, that is, transferring of emotions upon the adult that the child felt or feels for his parents. The question now arises: How can a leader secure this transference of emotion, or rather how can he make himself liked by the members? Some people do not have to ask this question at all. They are simply liked quite naturally; they need not make any special effort. Others, however, who do not arouse such favorable emotions automatically, to a smaller or greater extent, can learn to do it consciously. This they can accomplish by attempting to understand the needs and desires of the young people and by sympathetically accepting their often irrational strivings and behavior as natural and treating them accordingly. Youngsters cannot be blamed for being what they are: either nature or nurture determined that. They are the products of heredity and environment. Adults must not be impatient with "the childishness of children" but help this childishness to emerge, by slow, imperceptible stages, into maturity.

In adopting this attitude, the educator accomplishes two things. His sympathetic and non-censorious attitude will draw the members toward him and thereby increase his influence over them. He will set an example of tolerance and patience; emotion and attitudes are contagious. The attitudes of adults who are in authority, or on whom children transfer their emotions, have a particularly deep effect. The most wholesome emotional attitudes on the part of the educator are, therefore, essential to good character training. Personal example of control, tolerance, objectivity, fair-mindedness, honesty, and frankness are among the means by which the adult can influence the transformation of the self-indulgent and self-loving tendencies of the child to socially valid behavior and attitudes. In this sense, *the job of the educator becomes one of self-education.*

The example for co-operativeness must come from the leader. The traditional adult-child relation, in which the adult is master and task-assigner setting the pace and the program, does not fit into the scheme of the newer education.

<sup>2</sup> Although this statement is not strictly true in child-parental relations, it can be accepted as almost true in a voluntary relation such as that of the leader-member in a club or pupil-teacher relation in the classroom.

Enlightened education expects adults and children to work together for a common purpose. Such co-operation not only begets better understanding between the young and the old, but it also offers more real opportunities for the adult to influence the character and development of the members. Their common purpose and the fact that all are engaged in active expression makes the personality of the leader more effective and more telling than in a discussion. Here the leader's character reveals itself in many of its forms, actively and dynamically. The children can, therefore, find a model for their own behavior in numerous situations rather than in a single type of reaction.

There is need for an imperative warning at this point. What has been said here about influence of the group leader over his members may fire him with an ambition to intensify his activity in character training. Realizing his power and new field of usefulness, he may proceed to strain all effort to be even more effective by greater co-operation and participation in the group work. But, such a conclusion would be far from the original intention. Character is an achievement of each individual through his own effort and experience. The adult's part should be as far as possible a passive one, though it cannot remain so at all times. It is, however, desirable that controls and inhibitions of instinctive drives should emerge from individual creative work and from group interaction. While the leader can serve as a model of restraint, control, and tolerance, and can set a living example for co-operation and social responsibility, he must be careful not to substitute himself for direct, first-hand experience.

## 6

Still another way in which the leader can influence character formation of young people is through personal contact with individual members. A close relation with an adult is of inestimable value. In many instances such a relation serves as an anchor for his life; it dissolves bitterness and resentment, and thereby mellows his feelings toward the world. Very often the leader will find that as he comes closer to the members of his group, in personal relations with them, he is accepted by them in the rôle of a parent-substitute. Such a relation devolves upon the leader a responsibility that he is often not willing or not ready to as-

sume. Group leadership, however, is not adequate nor is it fruitful if the leader and member contact is limited to the group meeting only. This contact must be extended to a more individual level, at least with those members who may need his guidance and direction most. The leader should see members individually or in small groups at times other than those set for meetings or for such activities as rehearsals, committee meetings, walks, theater parties, visits to concerts, and (what is even more fruitful) for conversation. He should visit homes and have the members visit him.

The relation between the leader and members (and this is equally true of teacher-pupil relations) must be such that the latter will feel free to come to him with any problems and questions that may interest or disturb them. Psychologists, teachers, and social workers find that one of the widespread mechanisms of the child's adjustment to the adult world is to conceal or to repress his innermost concerns. At a very young age the child becomes aware, through the attitudes and the treatment he receives at the hands of various adults, of the psychologic chasm that exists between him and his elders. To this are added the many taboos which may be socially desirable and necessary, but which the child cannot comprehend. They serve only to frustrate and antagonize him. These elements add to the confusion that the adult world creates in the child's mind, and make his withdrawal from it even more complete.

As the child emerges from infancy to adulthood, he requires unhampered revelation of the mysteries that in his indefinite gropings he would like to have dissolved, but which adult prudery and romanticism do not permit. In a real sense, tabooed questions are the very material out of which character is built. The unsatisfied curiosities and the emotional disturbance remain a perpetual damage in the warp and woof of the personality. "It is not amiss to say that this unclarified material accumulated in the child's mind greatly determines the quality and intensity of his intellectual interests and curiosities in later life. Some areas of highly personal knowledge are so closely bound up with basic drives as to require early clarification in the child's mind in order to pave the way for other knowledge less personal in nature. Among the questions that require such liberated treatment are the relations of parents to each other, the relations of the

child to his parents, some sex knowledge, and some of the personal and pleasure-endowed processes of the body."<sup>8</sup> The home and the school, where these matters should properly receive consideration, at present fail to meet the child's needs. It, therefore, devolves upon character-building agencies to assume this most important function. Leaders who are prepared to enter into such a frank relation with their charges can be of inestimable value to character formation. Frank treatment of such sub-surface problems not only clears the mind of distracting curiosities and renders it capable of applying itself to less personal but equally worth-while problems, but it also establishes a free and easy relation between the child and the adult. This is of supreme importance in character education.

These conversations and intimate contacts may present opportunities to help the young persons to understand themselves, to analyze their own reactions and motives, and thereby to gain greater control over their behavior and attitudes. This must be done with discrimination, and it is advised that, unless the adult is himself very clear in his own life, he had better not attempt to do this guidance work. He should rather refer the boy or girl to a professional guidance staff. Bringing to the surface the unconscious motivations without proper guidance technique may prove very disturbing both to the adult and to his charge.

## 7

At no time should the leader or teacher set himself up as a paragon of perfection or as a criterion of truth or virtue. On the contrary, he should challenge young people to discover through their own efforts their true convictions. In this search the adult must be ever prepared to give guidance, suggestions, and leadership, as he is called upon. He must respond to the needs of young people, but not impose himself upon them. At all times, under-functioning is better than over-functioning. As much as possible is to be left for the members to do; for in doing, character and power develop. The young person requires a sense of security as to his own ability; he also needs sympathy and attention from an adult. This is his nature. A sensitive adult will encour-

<sup>8</sup> Slavson and Speer, *Science in the New Education*, New York: Prentice-Hall, 1934, pp. 75-76.

age security and self-reliance through his own optimism and through his faith in the youngster's powers. Much failure and unhappiness have been caused by a sense of futility and doubt communicated to young people, often quite unintentionally, by some adult.

Among the most important developments in contemporary group and school work is a growing emphasis upon individual needs for security and for growth, for developing character and orderly living. Education and group experiences are among the most important influences for determining habits and attitudes that lead to these results. But development is considerably distorted in infancy and childhood before formal schooling and group experiences are initiated, and produce personality difficulties that in some cases completely frustrate every educational effort. Every schoolman and club leader (and many parents as well) find that a number of their charges are highly over-active and destructive, while others are withdrawn and shy. Neither of these types can participate in classroom or group work profitably to themselves or to the group. In fact, in many instances the hostile and destructive child makes classroom or club work well-nigh impossible. In less severe cases of emotional disorientation, educational influences are only partially effective. It is necessary, therefore, for group workers to recognize the problems of emotional stress and defective personality among the members of their groups, and to develop some means of coping with them. Much of the trouble among children is caused by family friction and failure at school. In some cases the stress can be minimized through the satisfactions that a child derives from group acceptance and success in the activity of the group. But frequently problem children cannot be affected by these means. The great variety of neurotic or pre-psychotic children, though numerous in the school population, receive little or no attention. More frequently occurring personality disturbances of a milder nature, such as intense hostility, compulsive power drives, aggressiveness, and numerous other behavior disturbances of this kind also require a more basic approach to their solution than clubs and schools at the present time can supply.

It becomes necessary, therefore, for the educator to distinguish between behavior deviations caused by habit and those that result from pathologic or near-pathologic states.

In the first instance, habit formations may be influenced by group experience. In deeper-rooted disturbances, the group worker and teacher must seek out the help of individuals or agencies expert at psychiatric therapy. The leader's and teacher's only function here (and it is a most important one) is to recognize the presence of problems that require treatment. Psychologic insight and a minimum of training in that field are, therefore, prerequisites for good group-education leadership.

There are a greater number of behavior deviations of a milder nature with which the psychologically conscious leader and teacher can deal directly. There are numerous boys and girls who, because of the absence of cultural patterns in their homes and on the street, have not learned to accept the simplest modes of behavior in a group. Such children have not developed rudimentary inhibitive powers or acquired the minimum finesse acceptable to a group. There is still another group of boys and girls who are disturbed by matters of sex, anxious about jobs, or distressed by temporary disharmony with someone. The leader can be of great help to such individuals in guiding them through their immediate difficulties. The group leader, it must be remembered, is a substitute parent and he functions as such more at times of stress than at any other period. To whatever degree it may be necessary to do so, one of the major functions of group work education is psychological and vocational guidance.

## CHAPTER III

### THE SCHOOL AND CLUB PROGRAM

#### I

The method of the spontaneous group program requires that the leader understand the composition of the group and the needs and interests of individual members. To make the most of these, the leader should be aware of opportunities, as they present themselves, for extending activities and ideas that may not develop without such an awareness. Thus, members of clubs who are students at high schools and colleges, if encouraged, employ the information they gain at school as a basis for further inquiry and discussion, which the schools cannot permit because of "lack of time" or because of their teaching policy. In the experience of the present writer, school subjects such as history, literature, science, physiology, philosophic matters, and political questions make very fruitful material for group discussions in which members' differing views are the basis for mutual clarifications. These discussions, we found, are especially valuable to those members who have been denied schooling opportunities. They are of considerable value in making felt the fact that truth is not final; that intellectual authority, including book authority, can and should be questioned; and that the proper habit of mind is the habit of inquiry into all matters.

The determination of the needs of members can also be made on a cultural basis. Thus, when home and school fail to satisfy the aesthetic requirements of boys and girls (such as art, music, and poetry) the school, center, and club should be the agency for balancing these educational needs through such channels. Emphasis on them would obviously be less necessary where aesthetics and art are offered by other educational agencies. Most existing educational institutions lack adequate socializing influences and do not provide sufficiently for manual and muscular expression. Such deficiencies for a balanced education should be one of the criteria of program stimulation. The principle of "natural motivation," however,



must always be kept in mind; otherwise the work may become didactic and result in an adult-assertive education that is unsuitable for effective character and personality development.

Although, in evaluating group needs, it is necessary to take into consideration the members' cultural and educational backgrounds, their economic and social status are also factors that should help determine the plans for a program. To inculcate ideals and values that are definitely contrary to the interests of the group from which young people come constitutes a form of intellectual exploitation. A good education cannot take advantage of the naiveté of its pupils. It seeks to help youth to face its realities honestly and bravely. Also, an ideology of life that is not suitable to one's conditions disturbs the personality. Strivings and phantasies that cannot be realized are falsely inspired, and the resulting confusions and frustrations are detrimental to wholesome development of the mind. Social and psychological orientation go hand in hand. In a healthy, well-integrated personality no conflict or confusion can exist between the two; and education must aid in establishing this unity.

A realistic education does not encourage ambitions and strivings in youth that may lead to disappointed and broken-down adulthood. This fact has been taken cognizance of by Dr. John S. Gambs, of New College, Columbia University, in the following quotation:

"In attempting to achieve individual adjustment, emphasis must be placed on a study of social and economic classes. The children of those classes which have great economic security can be made to face, with very little bewilderment and loss of equanimity, a business depression. Teaching the children of the poor alters the problem entirely. . . . For our somewhat less secure middle class . . . other educational approaches will have to be formulated. Adherence to the principle of meeting class needs in achieving adjustment where possible, seems to shift the present emphasis of education from 'relating education to the community' to *relating education to the several classes in the community*. That fact must be faced realistically and without sentimentality. The educator has it in his power to make some classes more comfortable than they are today. He should face his responsibility on this score as honestly as he faces the fact that he can do almost nothing of immediate and direct benefit for other classes. But, while making comfortable

classes still more comfortable, he must never forget the goal of a better future society."<sup>1</sup>

On the other hand, boys and girls who have been exposed to doctrinal influences in the home or organized group may require broadening and clarification of their views and beliefs, in order that these may become tools of effective thought rather than a reflection of emotional bias. The adult's objectives in influencing program development should not be to control thought but rather to clarify it, and to help each individual to arrive at convictions concerning the vital questions of social and personal life. This attitude should permeate not only intellectual content but also the attitudes toward the arts, the sciences, the interpretation of social phenomena, and personal and group relations.

## 2

A creative education program is one that complies with the principles of the new education by providing on an individualized basis interest, activity, self-expression, self-discovery, social experience. Although in such a program an appropriate set-up is essential, it is by itself no security that the desired results will ensue merely because of external arrangement. A program for progressive club and school work requires, in addition, a reorientation and revaluation of fundamental concepts of life. Progressive education is not an educational technique only: it is a philosophy and a way of life.

At present, two major views are current concerning school and club programs. One of these holds that they should be planned by leaders and by the supervisory staff; the other view holds that the entire program can grow out of the interests of and through suggestions from the members. At the present time, the latter is gaining in popularity. It is felt that programs ought to represent the true interests of the members more fully than they do; that they should have more worth-while content, be built around spontaneous activity and inquiry interests, and lead to some vital and important results in the lives of the members. Obviously, such values can be attained only if members participate ac-

<sup>1</sup> "Educator and Economist," *Progressive Education*, January-February, 1934, Washington, D. C.

tively by initiating projects and carrying them out. In short, education should be child-assertive rather than adult-assertive.

However, novices in such work complain that in member-initiated programs nothing of real value happens; that when the club or class is left entirely to its own resources, serious difficulties arise in its relations. It is quite evident that the best kind of a program is one that is originated by the group. Because it is suitable and appropriate to the members' needs, self-initiated activity stimulates interest, engages power, and is capable of progressive development. If personality develops through expression and character is built through social interaction, it would seem that self-initiated programs that really express the needs, the cravings, the abilities, and the powers of individual members are most effective. The problem that disturbs the uninitiated is: How are expression and activity begun in a group? Before this question is treated here, it would be well to consider a few of the conditions that militate against free creative programs.

One of the blockings is the general concept of clubs and their functions. The term "club" has definite connotation to the average child and youth. It suggests a traditional, age-old pattern of group organization and group occupations. The members who join a club do so, therefore, with a definite attitude; they expect quite definite things from the club. For example, they do not question the common routine features of the club, such as officers, constitution, athletic teams, and order of business. These forms are modeled after existing adult societies or young people's groups. The content of the meetings and other activities are also more or less set; they are traditionally determined; they represent a set pattern, a habit, and attitude. The club's business usually consists of reading of minutes, reports of committee chairmen, old business, new business, good and welfare, and (if time allows) a "social program." These items are in themselves not undesirable, but the objection to them lies in the fact that they often make up the entire program, and that they are so universal in spite of the obvious differences in interest and member constituency in these clubs. Another fault with this type of club program is the striking uniformity of the content of this "order of business." A survey of this part of club meetings would disclose a very small divergence

in them, although great divergencies exist among the club members. They therefore do not provide for the progressive development that, as we have already seen, is a prime condition for educative experience. Clubs such as described above will be referred to as *rote clubs*.

It is quite clear that club and center work, like all other institutions and social groupings, is subject to what sociologists call "cultural set": they have acquired a definite pattern. Boys and girls, therefore, have been accustomed to think of clubs as definite forms of group functioning and organization. Leaders who desire to introduce more progressive work in their clubs have to do it very slowly, for it runs counter to most members' point of view concerning clubs and club programs.

In an experiment directed by the present writer, a club of boys from fourteen to sixteen years old was conducted entirely on a basis of individual expression. (See Appendix A.) Though no formal meetings were held, no officers existed, and no business was transacted, the group continued a vigorous existence. In the opinion of three independent observers, the members of this group have gained more in personality development than those of any other of the seventy clubs in the building. But in the latter part of the year of the club's existence, the leader has found it difficult to maintain the informality in the group, though it is now in its second year. Demands arose that they organize "like other clubs." Our study of informal clubs indicates: (1) that a club can be conducted on a basis of creative activity; (2) that personality enrichment and sociality develop most through original, creative expression in an atmosphere of informality; (3) that it is difficult to conduct a group on a plan widely differing from that of other clubs in the same institution; (4) that it would seem that, because of the "cultural set," it may be more advisable under such circumstances to adopt a plan combining creative and rote activity; and (5) that it is easier to organize informal clubs from the start than it is to transform a rote club into an informal one.

### 3

When boys and girls are asked to suggest club activities or to comment on what possibilities the club holds for expression of interests, they seldom suggest anything outside

the customary occupations. It is very difficult, of course, to arouse interest by this direct means beyond what they have been accustomed to. Development of interests and taste is a long-time process. The lack of wider interests can be attributed to two reasons. One is the mental set concerning clubs, which has already been discussed; the second reason is to be found in the fact that formal school and home education do not arouse interests beyond the commonplace. Leaders must always keep in mind that the educational process now in vogue is a leveling process: it tends to make all persons uniform by exposing them to a very limited range of influences and to very simple stimuli. This limitation of influences, coupled with the collective and imitative tendencies, tend to produce a uniform population—a population that thinks alike and feels alike, whose conduct conforms to one pattern, and whose interests are few and relatively uniform. Some ascribe this result to a lack of imagination and urge educators to develop in their pupils “creative imagination.”

From this brief discussion the fact emerges that, before a leader can expect developments in his club (or a teacher in his class) in the direction of the creative trend, he will have to find some methods and techniques to arouse dormant interests, unused powers, and unexpressed talents. The old adage that a person derives from a life situation what he brings to it holds good also in the club and classroom. It is very little indeed that the average child brings to the group by way of interests, originality, or creative imagination. Intellectual and spiritual horizons are at the outset very limited, and it is one of the functions of the club and school to widen this horizon by such activities as will bring the members in direct contact with the wider world of things, ideas, and culture. One of the chief aims of an educational program, in addition to vital and meaningful activity, should be the widening of the experiences and mental content of the child and youth.

A true education (“leading out”) does not confine itself to what already exists in the personality, but creates suitable stimulations for expressing further interests and for *conversion* or *sublimation* into more cultural forms than those that exist. Because of the intellectual and aesthetic impoverishment of children in our society, a leader and teacher cannot expect interesting and valuable projects to emerge from the

members of an ordinary group without some stimulation from him. It is quite obvious that the leader must participate to a varying extent in such development. This does not mean, however, that he is to plan programs and submit them to the group for adoption; but rather that he should help the members indirectly to translate their existing interests and desires into action, which inevitably leads to further action and more interests. This can be done: (1) by bringing into consciousness, by well-directed questions, desire for activity and inquiry; (2) by exposing the members to stimulating experiences that will arouse thought or activity, or both; and (3), when necessary, even by suggesting activity projects, such as investigations of social phenomena, holiday celebrations, parties, and trips. But the adult should realize that, even when the original stimulus may arise from him or from another source, the educative value of an activity lies in the fact that the members themselves carry out such plans.

The starting point of a sound program, therefore, is the cultural and intellectual state of the members. These should be the foundations, the points of contact, for a more evolved superstructure. Efforts to force an issue, because of the leader's often impatient desire to raise the level of the membership is either exploitive or apprentice education; they are out of harmony with creative education, which requires slow, perhaps imperceptible, evolution. Among the drives and desires that have the greatest bearing upon group life and activity, many spring from egoic sources, such as (a) self-assertion, (b) self-expression, (c) self-esteem, (d) power, (e) desire for admiration, (f) origination, (g) discovery, and (h) curiosity. Among the tendencies that are derived from the social or collective drives and urges are: (a) friendship, (b) admiration for others (ego-ideal), (c) stimulation to activity and self-expression, (d) group action, and (e) communication.

It has been found in practice that under certain conditions the introduction of the newer methods in club work cannot be evolved in individual clubs. Very often club leaders are unable to acquire the techniques required for self-initiated club work. Sometimes clubs meet with no leaders at all, while in some cases club members have no contact with one another outside the weekly meetings. Under these and simi-

lar conditions, the club league councils, by ages, should take the initiative in promoting activities among the clubs and individual members. The preferences for this method over adult-assertive methods are too numerous and too obvious to require detailing here. Whatever adult leadership and guidance may be necessary should be given to the league. In this plan it is not necessary for each leader to function in the scheme. The activity-initiation arises from the clubs' own instrumentality—the age league—with the participation of one adult, the league advisor.

The activity stimulus emanates then from the central council, but individual clubs are free to accept or reject any suggestions or invitations coming from the central body. It is desirable, however, for the social education of the members that they fully and whole-heartedly participate in some of the mass activities involving other than their own group.

A program is suitable to a given group when it meets the needs of the members—when it supplies and arouses a variety of interests and stimulates suitable activity. Every educational program should satisfy two major requirements: (1) it must be graded in complexity and content for different age groups and sexes, and for members of different cultural backgrounds; (2) it must be sufficiently flexible to challenge or engage each member on the level of his development, which may be different for each member. The following are outlines of *suggestive* programs for boys and girls of different age groupings. It must be emphasized that these are only general suggestions for activities based upon the most common interests and average development. Considerable adjustment in these outlines would be required to make them adaptable to a specific group.

#### 4

*Eight- to Thirteen-Year-Olds.* The activity of youngsters at this age should consist chiefly of manual work. Formal clubs are unsuitable at this age level because social tendencies are not sufficiently developed. Individual work is more suitable, though temporary groups make their appearance for special occasions or short-lived interests. However, no attempt should be made to hold these spontaneous groups together; they should be allowed to dissolve as soon as interest lags. If, however, youngsters of this age, emulating older

persons, desire to organize clubs, they may do so; but leaders must not expect very much from such groups by way of social or group action. Instead, opportunities should be offered them for constructional, manual, and artistic work in a group environment.

Workshops, art shops, game rooms, nature rooms, creative music, imaginative dramatics, gymnasium, hikes, and trips are some of the facilities appropriate for this age level. A greater variety of occupations and interests would have to be continually added, as the members grow and evolve. It is important for a center to concentrate upon work with children and young people, for educational activity is most effective during these formative stages. After-school periods are the most suitable time for this work, and an afternoon program is usually not only welcome to these children but also educationally most desirable.

*Thirteen- to Sixteen-Year-Olds.* What has been said of the younger group concerning special interests holds also for this age level, though perhaps a greater variety of occupations, greater definiteness of purpose, and results of a higher grade may be expected. In addition to individual interests, clubs become an appropriate experience for boys and girls of this age. At this stage boys and girls prefer one-sex groups; great resistance to mixed clubs is met. The club program should, of course, grow out of immediate interests of members, and many of the occupations suggested in the special interest programs are appropriate also for clubs of boys and girls on this age level.

Though at this stage most interests are motivated by the self, consciousness of the existence of social problems is aroused by the school curriculum, through reading of newspapers and direct contact with life. In addition, a host of personal problems also make themselves felt at this age. These grow out of the demands of group life. The leader has here a unique opportunity for a vital educational influence in molding attitudes and values. Co-activity with other groups through "leagues" and "house" loyalties are in place here. Generally speaking, the outline given under the title "Activity Program for Juniors" (pp. 57 to 61) is most appropriate at this stage of club work, for the earlier purely manual activity interests are gradually expanding and giving way to ideational and intellectual ones. However, it must



be remembered that the latter, too, grow and expand through active search and intellectual effort rather than through quiescent receptivity and facile verbalization.

*Sixteen- to Nineteen-Year-Olds.* The questions that began to occupy boys and girls of the upper level in the preceding division are intensified here. Young people of this age desire to understand the world around them in a more inclusive way than when they were children: they seek to discover their relation to that world and their place in it. Sex interests, which have been either dormant or were kept in abeyance, enter into a phase of dynamic inquiry and perhaps puzzlement, which definitely affect the development of personality. At this stage, therefore, sex enlightenment and sex guidance should be a part of club work. Problems that radiate from these inquiries, such as schools, family relations, and patriotism, need clarification. Study groups in special subjects are, therefore, in order for more intensive analysis of problems that really concern youth at this age. But interests are not confined to personal relations. There arise problems of vocation and earning a living, and out of this many social-economic topics come to the fore—problems involving political theory, local politics, and civic action.

Experience shows that interest in political campaigns is rather intense at this age. Political discussions and studies as well as actual participation in campaigns are appropriate at this level as well as forums on the relations of the state to government, the place of democracy in modern life, and other more abstract phases of the social scene. Girls are not likely to be so interested in such political and abstract matters. At this stage a survey and an analysis of various vocations open to boys and girls of this age are appropriate, and our experience shows that this group is avid for such information. Vocational experts, therefore, ought to be invited to these clubs for the purpose indicated. If the antecedent experiences in the center have favored and encouraged group action, much communal activity can be undertaken by young people of these ages. Factual and philosophical content can be introduced at appropriate times. Participation in organizations and social movements should be definitely promoted.

On the manual side, general shops are not altogether suitable unless the shops are used as "tinker shops." More appropriate are groups specially devoted to art, furniture

making, science, radio, etc. The play and experimental tendencies of earlier childhood now become more or less definite, and are directed toward definite interests. Similarly, special groups of intellectual pursuits may also be appropriate at this age: groups in social problems, current affairs, psychology, science. These are suggested on the recognition that, as young people grow older, their interests become more definite and, therefore, require more definite content. Education should, therefore, provide the human and physical environment in which persons with special intellectual and artistic interests can be met; it must supply leaders and teachers who will stimulate and direct such interests into constructive channels.

*Nineteen- to Twenty-One-Year-Olds.* A program of activities and interests of young people of this age-range may be largely an expansion of what has been outlined for groups in the preceding section. Further elaboration and extension of the program will inevitably result from member-initiated activity. In an educational technique in which youth is encouraged to initiate and express itself, some plan inevitably grows, desultory and temporary though it may be. It is, therefore, unnecessary to detail such development here. A word of warning, however, is in place, and should be applied to all discussion of club programs: namely, the possibility of their becoming pedantic and academic. Most young people have opportunities to attend classes in whatever subject they are interested. In addition, centers usually offer such classes in special subjects. To join a club is primarily a social impulse, and the resulting program has social significance that formal classes do not have. To make club programs academic and pedantic, therefore, opposes the real motive for joining clubs. All the intellectual program of clubs and special interest groups should consist of pertinent, vital matters treated in discussion instead of lectures and teaching, where members can actively participate.

At this age level, we may expect an increased civic interest and social responsibility. This further maturity of civic interest may manifest itself in definite participation in the work of the larger world: in campaigns, public speaking, mass activities, raising of funds for social and philanthropic causes, arousing of public sentiment, and, on the whole, affecting the life of the community. Some details of the program for

this age range will be found in the subsequent section dealing with members above twenty-one.

*Above Twenty-One Years.* Strictly speaking, adult clubs, unless they are special interest groups, have no reason for existence. The collective or herd tendency, which brings young boys and girls together into clubs, is not so intense at this age. In fact, it largely disappears in its original form, and finds more mature expression. Grouping at this age is made not because of a vague herding tendency, but rather because of common interest among the members. Before they reach this age, young men and women should have discovered abiding interests that make them seek other individuals of like inclinations. Such groups (interest homogeneity) are as homogeneous for adults as "gang" groups (social homogeneity) are for children. Younger boys and girls group together because of mutual identification arising from age and social identity; but as they grow older, they develop more definite inclinations that become ever more diversified. Thus, what was once a homogeneous group becomes heterogeneous because of differences in interests and abilities. It is for this reason that adult clubs in a center are unstable and their mortality high.

However, traditionally, adult clubs do exist on the social-collective basis, and they must be used as a part of the adult educational process. Whatever effect this work can achieve, therefore, must be an outcome of a conscious effort on the part of the educational staff and leaders. If this is not done, adult clubs degenerate into routine business and "social" clubs, devoting themselves to such under-mature activities as dances, theater parties, night-club parties, and sometimes debates, that is, clubs that "extend childhood" rather than stimulate progressive maturity.

The best practice in adult clubwork now is the "league plan."<sup>2</sup> Briefly, the plan consists of having members join the larger leagues as individuals. The league decides upon various types of programs and social action. It elects committees through which it plans and functions. Committees on social studies, current problems, neighborhood needs, philanthropic activity, center needs, and public relations are examples of the committees on social action. Program ar-

<sup>2</sup>The league plan may probably include also nineteen- to twenty-one-year-old members.

rangements include committees on lectures and symposiums, exhibits, special interest groups, etc. The league may also sponsor, through its committees, various enterprises to help causes, to promote interest in social matters, and to establish contact and co-operate with other organizations with similar objectives. Another committee may have charge of publications, issuing a series of printed or mimeographed magazines discussing pertinent problems of the center and of the larger world, as well as publishing creative writing by members.

The league may also promote study groups that are of greater value than lectures or formal classes—groups where a handful of people gather for the purpose of serious discussion of problems and for study of a specific subject. These study groups are very effective in creating an intelligent (though probably small) population of leaders in intellectual and social matters in the community. It is, therefore, recommended that, where adult work is conducted on a league basis or special interest grouping, study and discussion groups be organized under competent and stimulating leadership.

Lectures and classes are perhaps the least efficient of the methods employed in adult education. Although these are the most obvious and traditionally the most popular, enlightened education recognizes their inadequacy. If the purpose of adult education is to develop independence and, at the same time, clarity of thought, a widening horizon of responsiveness to the world, and social vision, pedantry and didacticism are not the appropriate means to achieve these ends. Educators would do well to keep in mind that adult education is to a very large extent re-education of people with previously established attitudes and ideas.

## 5

To the evolving individual the world is an expanding entity. In the beginning, his contact with it is limited to the immediate situations arising from his personal needs and cravings; but, as he grows older, his conception of the world gradually widens. Also, through his widening experience and contacts with it, because of inner organic growth and psychological development, he is able to encompass an ever larger area of his world. Thus the realities of life are revealed to the emerging person slowly and in enlarging complexity. Reality, mental hygiene tells us, cannot be thrust

upon an uncomprehending mind and fragile emotions. It must be graded to capacities and interests so that it may form a basis for further development as powers develop and strengthen.

An educational program, to be valid, must accord with this multi-dimensional growth of personality, and with the *principle of graded reality*. However, the realities to which young people are exposed must be complex enough to challenge effort, thought, and activity; for it is through such challenge that development occurs. In its initial stages, reality to the young child is of an ego-centric nature; his dominant concerns are with his own urges and desires; and, if properly treated, this ego-centricity is gradually converted into social impulses. Our best knowledge of mental hygiene indicates that this stage, no matter how unsocial it may seem, cannot be repressed without injury to the psychological and even physical growth of the child. It must be employed as a basis for the superstructure of a socialized being and must find fulfilment.

Education based upon the principle of graded reality would, therefore, begin with physical activity and interests inherent to childhood, and gradually evolve into the more aesthetic, intellectual, group, and world interests. These are, briefly, the gradations upon which a sound education must be based, and which guided the development of program criteria in the preceding pages.

The second element that a good education must take cognizance of is the *principle of differential development*. Traditional schools have organized their curricula by grades corresponding to age-levels. This method of school planning assumes that all children of a given age reach identical development in all respects, and should therefore possess the same abilities for achievement in the various subjects and activities. Actually, however, development of various abilities, talents, and facilities is far from being identical among children of the same age. Some children may have their physical prowess accelerated; others of the same age may exceed in intellectual growth; still others may have their artistic responses developed to a high level. Such differences are only temporary in some children; they represent phases in individual development. That is, one boy who may be inferior to another in sports at twelve may "catch up" with him at sixteen; and the

second, who is less sharp in mathematics at the earlier age, may overtake the first boy in that subject at a later stage.

More often, however, these differentials in development, and therefore of interest, are permanent characteristics: the variations in the human species. An education based on the principles of mental hygiene refrains from imposing a standard of achievement upon a child not in conformity with his nature or capacity. Rather than emphasizing failure, the habit of success should be the objective. An impartial analysis of modern needs clearly shows that there is no special set of knowledges, beyond the "tool subjects" that are essential in everyone's life. The complexity of modern life and the multifarious facilities of man would rather favor the development of these characteristics from which the individual can gain most. That knowledge is of most worth which reinforces native propensities, and is of greatest use in functions along the lines of one's interest. The only universals recommended are the knowledges which beget clear thinking and progressive action in social matters. But here, too, interests and talents play their part.

Only two other factors for good education will be mentioned here, and these only briefly. They are (1) the law of function and (2) the law of satisfaction.

Activity is a prime necessity of man on his biological levels, and pleasure is his most compelling striving on the psychological plane. Education, therefore, has to find means and outlets to keep its pupils active, and to make activity and relations with others pleasurable. These are the two positive factors in personality growth. There are numerous negative, destructive, and painful elements which life and society visit upon everyone.

Activity, in the educative sense, includes motor, aesthetic, emotional, social, and intellectual effort and expression, while pleasure is a state of feeling that accompanies adequate and appropriate activity. Thus it can be said that the primary principle of education, like that of life itself, is appropriate activity. This principle of education harmonizes with modern biological thought. Biologists hold that activity is the normal state of all living organisms, and that rest is only an interlude between activity for recuperative purposes to make further activity possible. Man is an action-organism, and his life and education must be planned with that end in view.

Character education must offer opportunities for free expression of opinion. Study and discussion must be unhampered, though freedom presents definite risks. In a sense, youth challenges the educator, who can respond by converting its impatient explosiveness into constructive serene purposiveness, or by escaping responsibility through censorship and suppression, by circumscribing intellectual curiosity and prohibiting exploratory thinking.

Should schools and centers choose the policy of curtailing free inquiry, they will not only fail in the true purpose of education, but will also alienate the most promising among the youth. The educator must be prepared, while leading, also to follow those whom he is educating; in so doing, he too grows and develops. Education deals with the vital and progressive manifestations of life and cannot impose artificial boundaries upon it. Perhaps we ought to let youth speak for itself:

"We are Youth. It is the very nature of Youth to be ever revolting against its elders, to be ever seeking its own realization of its values and life. Youth can be inspired more readily by ideals. It is more ready to shatter conventions and to test all values in the light of its own experience. Youth has its ears closest to the ground and is the first to pick up the footsteps of a new movement. Youth can go where elders cannot, because youth knows no despair and can break all barriers with its fervor and determination. . . . Youth is constantly seeking something higher and nobler, is never satisfied, and is ever aspiring. Only he will be able to understand us who knows the nature of Youth."

Hitherto, adults have curtailed the experimentalism of youth and have sought through force and persuasion to formalize and mold its attitudes and behavior; they have sought to fit into patterns of their own making, into beliefs and opinions of their own design. A vital, democratic society, however, requires self-evolved conviction, fundamental understanding, receptive minds, intellectual hospitality, and the capacity to understand and to think clearly.

6

Below is given a club program that was developed by boys under the guidance of the present writer, for twelve- to sixteen-year-old boys, in a center, through the league council,

the club leaders, and the staff, and later submitted to the club leaders for their guidance. (This outline was treated as a list of opportunities offered by the center rather than as a curricular plan. It must be noted here that the suggestive program as submitted to the leaders was evolved by the league council, based upon a survey of the interests of the members; and grew out of specific conditions. Such a program is, therefore, local in its application and cannot be used in full for any other situation. Guiding outlines must be evolved by each center separately.) The program follows:

"The following activities for twelve- to sixteen-year-olds have been outlined as suitable for the work of our center. This program is entirely experimental, and should be used only as one would a series of suggestions. Rather than follow any definite program, leaders should give heed to the boys' personalities. The facilities outlined here should, therefore, be used with such an end in view. For this reason we urge leaders not to submit this program to their clubs for adoption, or even to rely upon it as a guide. It should rather be used by the leader as a reference of possibilities offered at the present time, and for suggesting appropriate activities and facilities from this and from other lists to be issued later, as they become pertinent and appropriate to the club's true interests. Many suggestions evolved by the League and described below are in themselves interest-stimulating activities.

## I. ACTIVITIES THAT WOULD PROVIDE CHIEFLY INDIVIDUAL EXPRESSION

### 1. *The Arts and Crafts Shop*

Here the boys have an opportunity to work in wood, leather, metal, spongew, clay, plasticine, etc. They can use paints, water colors, show-card colors, charcoal, crayon, and pastels. From time to time new tools and new media will be added as they are needed by the boys or as the development of activities indicates. The work is entirely individual. Originality and creativity are stressed. The boys are urged to solve their own problems rather than rely upon adult help. Occupation arises either from individual interests and needs, or from those of a group or League project. Leaders are asked to tell their clubs of these facilities and by all means have their clubs visit the shop and get acquainted with Mr. ———, who is in charge.

### 2. *Hobby Exhibits*

The League is planning a number of hobby exhibits for the year.



These exhibits will consist of the handiwork or other products of the boys' own efforts; the various objects that have been made in our own or in school workshops; individual nature exhibits; individual clipping books; stamp collections; coin collections; any other objects collected by individual members; etc. Any object or group of objects that represents a special interest of a member will be accepted for exhibition. The members' own handiworks will be stressed, and it is hoped that finally only such things will be placed on display. Leaders are asked to tell their clubs of these plans and have the club secretary list entries.

### 3. *Exhibits*

Exhibits of the products in the shop that will take place quite frequently this year will be another inducement for creative and original work as well as work of a better standard. It is planned to hold such exhibits monthly.

### 4. *The Junior Monthly Paper*

Contributions of various types are solicited by the committee in charge of this paper: news items; short sketches; poems; polemics and discussions. A League committee was placed in charge of this project, and will solicit your club.

### 5. *The Junior Literary Year Book*

The League plans to publish a printed year book of the best efforts of the members in the fields of *belles lettres*, essays, fiction, poetry, short stories. Only the most worth while of these will gain place in this volume. A Junior League committee has charge of this project, and will approach your club about it.

### 6. *Dramatics*

Mr. ———, who is experimenting with various methods of incorporating dramatics into the club program, will encourage individual expression through dramatics as well as group work, writing of plays, dramatic poems, making of marionettes, designing stage sets, pantomime, recitation and reading before groups, telling stories, etc. Leaders will please work in close co-operation with Mr. ———, who will confer with individual leaders. A dramatic exhibit has been already started in Room ———.

### 7. *The Club Album and Scrap Book*

Every club should have such a book. This may be any kind of a loose-leaf book, but preferably a large one: a regular scrap book that can be purchased very cheaply, or one that the boys can make

in the shop. The scrap book may contain snapshots of individual members, the leader, and group pictures. A history of the club may be included as well as the creative writing of individual members. Members should be encouraged to bring in weekly clippings of the most striking or important events, and of interesting facts. The club may decide to have in such a book sections dealing with science, politics, current events, athletics, curiosities, etc. Many ideas and variations can grow out of such a project. It is suggested that no matter of what type the program of the club is, such a clipping book be added to the activities.

#### 8. *Nature Study and Science Room*

Some time during the year we hope to start such a room. Leaders will please tell their clubs about it and ask for contributions, from members, of plants that may not be wanted at home; of pets, such as white mice, rabbits, or other animals that boys can trap on their outings and field trips; turtles, frogs, and insects; butterfly collections; stone collections; microscopes and other scientific apparatus; exhibits of chemicals, industrial processes, charts, etc. Offers of donations for such a room have already been made.

### II. INTER-CLUB ACTIVITIES OFFERED TO THE JUNIORS

#### 9. *Furnishing a Junior League Room*

Room — has been set aside for the use of Juniors throughout the week. Most of the furnishings will be made by the boys themselves. Quite a number of pieces of furniture have already been made by members. Much more is still to be done in this direction: furniture-making, decorating, drapery sewings, etc. Leaders will please talk about the Junior Room as often as possible, and suggest to the clubs that they join the constructors; solicit decorations, such as plants, mirrors, rugs, etc.; or raise funds for the purchase of materials or objects that cannot be made in the shop at present.

#### 10. *Junior Room Library*

The Junior Room Library offers a great many opportunities for individual as well as group activity of a social nature. With the co-operation of the Library Department, it is planned to establish a well ordered and controlled library in the Junior League Room. There will be a need of devising and introducing a library index and catalogue; of serving on committees for the control of the library; of arranging discussion groups and story hours; of making central scrap books for the use of leaders and clubs dealing with special subjects such as science, life in foreign countries, transportation, etc.

### 11. *Trips and Excursions*

Trips will be held from time to time to factories, steamships, railroads, law courts, and municipal bureaus, and to various types of museums, places of worship, and social agencies. The purpose of these trips is to widen the intellectual horizon of the boys, but especially to engender an awareness of their environment and of the processes involved in modern living. The trips to museums will be so planned as to arouse, in addition, appreciative tendencies on the part of the members. Leaders will do well to use these trips as a point of departure for their program discussions and activities. This can be done effectively in such a variety of ways that it would be difficult to set them down briefly. We suggest that, whenever several trips are offered simultaneously, members will register for them individually, rather than as a club.

### 12. *Literary Evenings and Parties*

We are planning to inaugurate a new type of evening entertainment, and it is hoped that the aesthetic quality of such diversion will be greatly raised. We will encourage dramatic readings, recitations, skits of high-grade order; joke-telling of the better kind; listening to music, singing, and dancing; and refreshments. To this end, leaders can be of great help by encouraging boys to develop and to express definite preferences for literary works and for other forms of the expressive arts. Mr. ——— will confer on this program with individual leaders, while much of it will emerge naturally from his work in creative dramatics and music.

### 13. *Field Days*

Field Days for all seasons (including winter) have been suggested for the entire League membership. On these trips we shall cook our lunches; roast "hot dogs"; boil tea or coffee on open campfires; play various seasonal outdoor games (with a member of the gym staff in charge); have stories, skits, stunts, and songs around the campfire; hike; have nature-study walks, nature treasure hunts; read poetry in small groups; or enjoy whatever else may be suggested by the members. The first of these Field Days will be held during the week commencing on December 25th.

### 14. *Star-Gazing Trips*

From time to time star-gazing trips and astronomical studies with a telescope will be arranged. Mr. ———, with the aid of others, will be in charge of these.

### 15. *Nature Trips*

Nature trips will also be held at definite intervals. Such trips

will be arranged by the League, but it is suggested that clubs may find such trips more profitable if composed of their own membership. Leaders should, therefore, try to arrange for such trips whenever possible. See Mr. ——— or Mr. ———, the scoutmaster, about these.

### III. OTHER FACILITIES FOR PROGRAM ENRICHMENT AND MEMBERSHIP ACTIVITY

#### 16. *Interpretive Junior Concerts*

With the co-operation of Mr. ———, the Director of the Department of Music, special organ recitals for Juniors will be held from time to time. These recitals are to be offered on the condition that the boys suggest the numbers for these concerts and sponsor the entire enterprise. The League is planning to sponsor several such concerts throughout the year, but individual clubs, too, may undertake such sponsorship. There will also be held monthly intimate concerts—vocal, violin, and piano—Saturday or Sunday mornings for individual clubs or groups of a few clubs. These concerts will seek to arouse more intensive music appreciation through interpretive remarks by the performers. Mr. ——— and Mr. ——— should be consulted about these concerts.

#### 17. *Dramatic Groups*

Under the direction of Mr. ———, two Junior dramatic groups are being conducted: one group for the acting of plays and another that is interested in the direction of plays. Mr. ——— invites individual members to join. He, too, stands ready to help clubs in play production.

#### 18. *Story Telling, Talks, Dramatics, and Readings*

Messrs. ——— have kindly offered to contribute to club programs in these capacities.

#### 19. *Group Singing and Creative Music*

These will be promoted by Mr. ———. He has many ideas for approaching this part of his work, and will confer with individual leaders concerning them. He will visit clubs from time to time, encourage group singing, develop music appreciation, and arrange concerts. Leaders will do well to make arrangements with him in advance. A "music museum" and library has already been started in Room ———, and members are asked to contribute to it whatever objects, instruments, old songs, newspaper and magazine clippings, etc., they can spare.

20. *Movies*

Movies especially planned for young people will be shown frequently. Long feature pictures with the eternal triangle motif will be omitted; instead, short films will be shown dealing with science, industrial processes, nature travel, travelogues, boys' life, comedies, athletics, and history; and occasionally a long picture of the *Tom Sawyer* type. . . . Short films can be made available also for individual club meetings. Clubs that wish to have such films should consult Mr. ———

21. *The Gymnasium Program*

The gymnasium program, as you already know, has been modified to offer an opportunity to *every boy of the League* to take part in group games, to practice on the apparatus, etc. Basketball by teams will be played on alternate Sundays for half the gym period.

## IV. MORNING ACTIVITIES

We plan to experiment with the idea of setting aside three or four rooms on mornings when boys can come between 10 A. M. and 1 P. M. for various free activities by individual members or special interest (not club) groups. One of the rooms will, of course, be the shop; another will be devoted to art work; a third will be used by Mr. ——— for creative music and dramatic work; the fourth room will be where readings, discussions, or just lounging around quietly will be encouraged. You will receive a special bulletin dealing with this plan in the near future.

## CHAPTER IV

### THE CLUB PROGRAM: RECORDS OF SOCIAL CLUBS

#### I

The response of a club to the activity program outlined in the preceding chapter is given below. The club consisted of twelve- to sixteen-year-old boys. (A bad age range—but we found the club already in existence and did what we could with it.) The record material in this chapter are abstracts from the original notes kept by the leader of the group, to whom we are indebted for permission to use them.

Before the introduction of the program, this club has been described by the leader as a “weakly organized group of nine boys with only a hazy idea what a club should do. They drew up a constitution, picked a name for the club, chose club colors, and attended to other such preliminaries. They also elected committees on programs, ‘social activities,’ and athletics. The ‘point system’ was introduced. In this system points were awarded to boys for such special merits as athletic prowess, attendance, loyalty to the club, punctuality in paying dues, and so forth. The boy who accumulated the most points was to receive special honors and a prize. The most prominent among the ‘social activities’ were chess and checker tournaments.”

The following are condensed reports and comments of what happened after the activities outlined in the preceding chapter were made available. The leader of this club has been a Boy Scout since his childhood, and was thoroughly imbued with the Scout spirit and regimen. A captain of a very successful and rigidly directed troop, he was held high in the councils of the organization. At first Mr. G. vigorously opposed our educational views on theoretic grounds. It is interesting to note his changing (or perhaps ambivalent) attitude during the short duration of this experiment, and his final acceptance of the new approach because, to use his own words, “it worked.” All italics are

introduced by the writer to emphasize salient points in the leader's analyses and reports.

November 5: Plans of Junior League discussed. It was decided to enter into them whole-heartedly. Discussion on constitution. Talk and sketches on religious ceremonial objects. It was decided to make this one of the club projects for the Junior League exhibit. Began singing program. Chess and checkers tournament played after meeting.

November 12: Hobbies and trips discussed. Number of hobby projects submitted for exhibit. Most of social meeting was given over to songs, and what with the kind and magnificent aid of Mr. ——— (the creative music and dramatic director) at the piano, and a little harmonica playing, the affair was a great success. We managed to get in cowboy songs, war-time songs, camp-fire songs, popular songs, rounds, and one Chinese song.

After that meeting the whole club went down to visit the shop. The boys showed a keen interest in the work being done there, and a few of them began to work on exhibits that same day. Another interesting result from the visit to the shop that day was a name for the club's paper. One of the boys saw a turtle being carved out of wood. He decided he would like to make one also. Another boy suggested that the turtle be used as their emblem. The first boy said: "Sure, the turtle is slow but sure. That's us." And so the paper was named the "Crescent Turtle," and the motto under it is to read: "Slow But Sure Gets There."

November 19: The trips suggested by the Junior League were discussed and a choice made. The boys decided to join the group going to a steamship. New members were voted upon, and two were accepted. Projects were discussed, and a number of the boys reported progress in their work on the hobby exhibits. It was suggested that the club have a "song and cheer." Every one was asked to bring in a cheer for next week, and the best one will be accepted. Two boys volunteered to work on a club song. The boys are working on a club paper, and one of them is making a cover for it in the arts and crafts department. After the meeting they played their chess and checkers tournaments. The Junior League program certainly is working wonders with this group. They are all pepped up.

November 26: Club hobby exhibit set for last week in December. All exhibits to be turned in at that time. New members voted on. New members submitted their reports. (A custom was instituted of having all applicants for membership submit a report

on any subject they chose.) The social meeting was given over to songs and learning new cheers. After reading of the League minutes (in which it was mentioned that five dollars had been donated to the Charities Federation), one of the boys asked what the Federation was. I told them a bit of what the organization was and what it does, and that they have a big building on — Street. As a result, the group recommended to the Junior League that the Federation building be included in the list of places to visit. The hobby work is still going strong, new members are still coming in, the song program still holds our interest.

Comments: The important facts are: (1) the boys are taking an active interest in the League program; (2) new members are coming into the club (something that hasn't happened for some time); (3) the boys are working on their hobbies for the exhibit; (4) as a result of the singing program, the club decided to have their own song and cheers; (5) the work on the club paper is being aided by the Arts and Crafts Department; (6) the club leader is all pepped up over the League activities, as well as the boys, for he recalls that when writing the last two sentences in that report, he was just bubbling over with enthusiasm.

For a time I thought that, in the excitement and enthusiasm over the creative work of the League program, other interests would wane. However, they haven't, and even if they had, I shouldn't feel grieved; for I really think that it is a more healthy situation when the boys are honestly enthusiastic over something they like to do and can actually do with their hands than when they are engaged in work that is passive and in which their interest is superficial.

In summing up, I would say that the Junior League program has served as a stimulus to the activity of my club, and that it has supplied us with increased subject matter. It has helped increase our membership, for with new material and interest we have been enabled to make our meetings more interesting, and as a result boys who have visited the club usually have joined it.

I have a great deal of faith in the program and am back of it all the way.

December 3: Voting on new members brought out certain weaknesses in the constitution. Decided to go over constitution next week. New candidates for membership read their reports. The social meeting was very diversified and interesting. It contained three skits, a short talk on the Boer War and on the Relief of Mafeking, supplemented by an exhibit of native objects from Africa, and singing.



December 10: Voting on new members brought on a heated and lengthy debate. A large number of new candidates for membership have been coming in, many of them rather young. There was a clique of older boys who thought they were a little too old to be mixed with "kids," and so resented these new boys. And so the battle was on. Three new boys were elected to membership. However, this resulted in the calling of a constitutional convention for the purpose of revising the articles on membership and to strengthen the constitution as a whole. After the business meeting we played a game called "Ship's Cargo" and sang some songs.

December 17: A motion was passed to separate the functions of the secretary-treasurer into two distinct departments. This is in line with a recently adopted policy of insuring the financial stability of the club, because of a recent experience with an incompetent treasurer and a lax supervisor of the club's funds. The money had previously been in three different hands, but will now be in the safekeeping of one member, who will be held responsible for it. He is to make a weekly report on finances to the club and keep a complete record of all funds.

I brought with me a stuffed alligator, a sea horse, and a chuff-chuff fish brought from the West Indies.<sup>1</sup> I laid them on the desk and said nothing about them. As the boys came in, they caught sight of these objects. They came up, handled them, and began asking questions. I answered them very casually, explaining that my sister had just returned from a trip to the West Indies and had brought these back with her. I asked some of them if they knew where the West Indies were. Some said they knew. Then I drew a little sketch map of the location of the Indies on the board. We had a little discussion about the islands in the Caribbean and about tropical fish. The interest grew, and the questions came more rapidly and became more erudite. I asked how many would like to know more about tropical fish. One of the boys immediately suggested a trip to the aquarium. The meeting ended with songs.

Note: The final outcome of this was that a group of the boys visited the aquarium by themselves. I was unable to accompany them at the time, but later took a group to the zoo, where we had an interesting time studying the big alligators and crocodiles.

December 24: Considerable time was spent in discussing the Junior League activities. (This came right after the reading of the League minutes.) Thus far the group has been taking a live interest in League activities. A plan for meeting programs was dis-

<sup>1</sup> This was our first attempt to introduce nature study into our club work, which was continued on our spring trips.—S. R. S.

cussed. It was decided that the program should consist of the following: (1) business; (2) culture (debates, discussions, talks); (3) entertainment (songs, skits, games). I hope they won't be so conservative as to bar any deviations from this plan when the need arises. I mentioned the possibility of getting along without a constitution, and was almost killed on the spot.

Two boys gave interesting and eloquent talks on the coming baseball season, and the possibilities of the various teams in the pennant race. (There has been nothing planned for the social part of the meeting, and these two boys volunteered to fill in.) It was decided to make a sport scrap-book. We had some singing after the meeting.

January 7: An amendment to the by-laws was passed, providing for a two-week probation period for new members. Another rule passed that new members must be at least thirteen years of age and in the first term of high school (results of the constitutional convention). A rule was passed that before a member may be eligible to run for office he must be paid up in dues.

Mr. ——— read from Ibsen's *Peer Gynt*, and played a few selections from the suite. To judge from the attentiveness and the facial expressions of the boys, I should say it went over successfully. The boys played host to another club at this meeting.

January 14: A motion was passed to abolish the offices of vice-president and athletic chairman. The treasurer is to serve in the absence of the chairman ("because after collecting the dues he has nothing else to do"), and the athletic program is to be supervised by a board of athletic control, composed of the captains of the different teams and the president. The team captains are to be elected by the club.

The social part of the meeting was taken up with a discussion on Sterilization, which proved very interesting. Two boys gave prepared speeches, and then all entered into the discussion. One of the prepared speeches was very intelligently presented, with plenty of facts and statistics. The other boy, although favoring sterilization as a medium for improving society, objected to Hitler's methods. He argued that Hitler was using this as a means of wiping out the Jews in Germany. The course of the ensuing discussions led to another discussion on the Right of Inheritance, Capitalism, and Philanthropy. This is to be continued next week.

January 21: Election of officers took up most of meeting. Plans for a hike were discussed, and the date was set for this Saturday. When Saturday was proposed, I called for a vote as to preference for Saturday or Sunday. They voted unanimously for Saturday.

Discussed plans for the Arbor-Day party. Details to be worked out by a committee. It was decided to invite another club as guests. Committee picked to work on an original play for the forthcoming play festival. Played two games: "Number Concentration" and "Ship's Cargo."

January 28: Discussed questions proposed in the Junior League minutes. Voted to retain the athletic banner. Voted against the holding of a dance at the winter Festival. Discussed the plans for the party that is to take place next week. After figuring costs, it was decided that refreshments should be supplied by contributions from each boy. There was a ready response to this, and quite an array of refreshments was promised at once. The club also voted to provide a dollar for whatever else would be needed in the way of food and drink. After many suggestions and discussions, a program was worked out that contained some of the following: (1) opening remarks by Social Chairman and welcome to visiting club; (2) opening songs; (3) brief account of the significance of the holiday; (4) skits; (5) songs; (6) games; (7) story; (8) surprise. Right after the meeting the various committees got together to work out the details. The social committee went up to the meeting room of the Invincibles (one of the clubs) and extended an invitation to them to join us in our party. They accepted.

Comments: The program of Junior League activities has had, since its inception, a direct bearing and influence on the activities of this club. Although we had singing in this club last year, it was only a sort of shy attempt, and there was nothing of the full-hearted pleasure with which the boys now sing. I believe the proof of the success of Mr. ———'s efforts lies in the fact that we have been having singing at many meetings without his direction. I should say we have created a very definite interest in music in this group. While on the topic of music, I might add that I myself have become so convinced of its value that I carried singing over to my Intermediate club.

The talk on the Relief of Mafeking, with its accompanying exhibit of African objects, was a direct result of the interest shown by some of the boys in the moving picture *Cavalcade*. The interest of some of the boys had been aroused by the scene showing the soldiers going to the relief of Mafeking. At the meeting following the showing of the picture, they asked about what took place at Mafeking, and what was the Boer War about. I suggested that some of them look up the story of the Boer War and come prepared to report on the findings at the next meeting. And I promised them that if their reports were good, I would tell them a little story

about the Relief of Mafeking and show them some native objects brought from Africa. They were quite excited about this and some fine reports were turned in the following week. The objects shown were a piece of gold ore and some trinkets worn by the natives. This led to a discussion of native dress and customs, but did not develop into much more. However, the interest in that picture served as a contribution to the programs of two of our meetings.

It will be noticed that, at a number of the meetings, a considerable amount of time was spent in debating the constitution, with subsequent revisions. It will also be noticed that at the meeting of December 24, the boys were very unreceptive to my suggestion that they eliminate the constitution. The reason for making this suggestion was that I merely wanted to make an attempt to develop this group along the ideas of progressive education,<sup>2</sup> which seems to be the keynote of our work at present. That the boys were unreceptive to the idea of getting along without a constitution was not surprising to me. I should have been more surprised had they taken to the idea.

In commenting on the discussion of sterilization, mentioned under January 14, I should merely like to say that both speakers were boys who had been in the club only two weeks. It was the idea of the president that new boys should be asked to participate in debates and discussions soon after they joined the group, so that they may become more at ease and better acquainted with the other members of the club. The topic itself was suggested by one of the new boys. It was well prepared and well delivered. *It is surprising how alert the boys of today are on such topics, and how much they really know on subjects of current and scientific interest.*

It will be noticed that a number of the meetings ended with playing games and singing songs. It was very easy for me to introduce games with this group. They are all for it, and some of them look forward to games at each meeting.

A backward practice in this club is the point system. Last year we had a point competition among the members of the club, with a prize awarded to the member with the most points at the end of the season. This year I tried to discourage it, but the boys were very persistent. They think a point system is a good thing. And so, at the meeting of January 28, the point contest was begun. Points are to be given for attendance, prompt payment of dues, par-

<sup>2</sup> Progressive club work does not eliminate constitutions. It holds, however, that a club constitution should meet the needs of the particular club, and should be arrived at by intelligent discussion rather than by accepting a standard document. The discussions are educational for a number of reasons that are enumerated so ably later in this report.—S. R. S.

ticipation in club activities and discussions, good suggestions, and special service. This contest will run to the end of March, when a prize will be awarded to the boy with the most points. A new contest will begin the first week in April and end at the end of the season in June.

I may be wrong in my views on this matter, but thus far I can't see any harm in such a contest. After all, isn't it true that men, and especially boys, will do things best when they know there is some material reward to be gained for their efforts? And when these boys come into adult life, won't they find everything on a competitive basis? So why not prepare them now? I still say, maybe I'm wrong. But who is to judge which is right or wrong? And besides, what of it?<sup>8</sup>

Well, to conclude, I must say that the Junior League is still proving to be a very fine aid in stimulating and contributing to the enrichment of the program of this particular club. The boys, as will be noted in my reports, have taken a keen interest in all the League activities and are very active participants. Here's health and continued growth to the Junior League.

February 4: The Arbor-Day program consisted of songs, a talk on the significance and history of the holiday, games, music, stunts, and refreshments. The main skit was a shadowgraph, which went over very well. The games played were "Number Concentration" and "Trees." There was an overabundance of refreshments, supplied by the members of the clubs from their homes. The traditional candies and fruits related to the holiday were included. Song sheets and a paper were issued. The Invincibles and Claremonts (two clubs of the same age level) were guests.

February 11: Discussed plans for the coming Winter Festival arranged by the League. During the discussion on the booths, a question arose about the club's participation. One boy objected to the club's spending any money, since they were saving for gym suits. After a talk by Mr. ——— and myself, the boys voted unanimously to participate. The details were then worked out.

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<sup>8</sup>This is obviously a "common-sense" attitude to take on the demands of the exigencies of life. We spent much time with the leader and other members of the leaders' group and staff in discussing competition. Our point was that we do not need to train for competition; but rather to build strong and vigorous personalities who will be able to compete successfully if need be and not individuals whose entire pattern of life and personality organization will be directed, willy-nilly, toward competition. Co-operation is a social instrument; competition is the way of the jungle. Apparently at this point this excellent club leader, as his report indicates and our observation confirms, has not yet discarded the Boy Scout philosophy. This occurred later in the year, as is recorded in this report.—S. R. S.

It was decided to have a "Test Your Skill" booth. It was also decided to put on a Shadow Play.

It was planned to have a symposium on "War Preparations" for next week.

February 18: Discussed the festival. Went over the skit to be put on for the entertainment and completed plans for conducting the booth they are building. The boys worked on the booth this morning in the shop before the regular meeting.

A discussion on War Preparation was held, which proved very interesting. Many of the boys were in favor of the nation's being prepared for war, although they were unanimous in their disapproval of war. Mr. ———, as guest speaker, contributed much to the discussion with a fine talk. There was so much to say on the question, and so many different developments that it was decided to continue the discussion next week.

A play chosen for the forthcoming play festival was read.

February 25: Two new members were voted on. The rest of the meeting was given over to work on the festival. A check-up was made on the properties and materials needed for the booth and the skit. The skit was rehearsed. The costumes and materials necessary were checked. Some boys worked in the shop on the booth and on signs for it.

I have traced the poor sale of tickets to the attitude of a few boys, including the president, who opposed the festival on financial grounds. I spoke to the boys on the whole matter, and tried to point out that they were obligated to participate in this affair, not merely as one of the big junior clubs, but also to create a high standard and reputation for themselves among the other clubs. I believe this appealed to their sense of pride and group loyalty. I hope for a livelier interest.

March 4: Committee appointed to investigate prices of gym suits. *Motion was passed to abolish point system.* This caused considerable discussion. The main reason for desiring to abolish that system seemed to be that it was causing jealousies. Some boys were working only for points and not in the interest of the club. . . .<sup>4</sup> A handball tournament was organized among the members.

March 11: A lengthy discussion on the purchasing of gym suits

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<sup>4</sup>This development, as compared with earlier records and comments, is a good justification of the belief that competition is not a necessary motivation. In this instance the boys themselves have discovered it as a fact, though not yet as a principle. It also confirms the leader's belief, expressed previously in his comments, that progressive developments should not be forced upon clubs. The present leader's own views on the subject have also been modified by now, as is shown in the latter part of this report.—S. R. S.

and lumber jackets took up most of the business meeting. It was finally decided to use the simple white gym suits, purchase emblems to put on the shirts, and defer the buying of lumber jackets until the fall. However, a motion was passed to increase the dues to make the purchase possible then.

Considerable discussion on the motion that was passed last week, abolishing the point system and establishing instead an all-round award, picked by the executive committee; *discussion resulted in finally abolishing all awards.*

March 18: Discussed plans for Easter week vacation as proposed by the League. Discussed club paper. Social program included a discussion on War. The president spoke on the inevitability of war and the necessity for preparation on the part of the United States. This proved very interesting, and brought on considerable discussion. The question was taken up whether another play should be put on. It was decided to go through with the original plans. Casting and reading of the play took place immediately following.

March 25: Voted on new members. Continued discussions on purchase of athletic materials. Voted for delegates to the Anti-War Congress. Discussed the Junior League activities during the Easter vacation. Planned hike for next Sunday. Social meeting was spent mostly on the rehearsal of the play. I read them a humorous story in which they all took part. They got a lot of fun out of it.

Comments: The Arbor-Day party, which was stimulated by the League, provided activity for three weeks in the club's program. It also helped bring out some dramatic ability in the members as well as other talents. Also, I feel, the boys gained a very definite experience in social training by playing hosts to two other clubs at this party as well as on other occasions.

The winter festival, coming close on the heels of the latter affair, helped keep the interest and activity on a high pitch for three weeks more. It also stimulated an interest in craft work, as the boys had to go to the shop quite often to prepare the things necessary for their part in the festival. To say that they had fun in putting on their booth and little skit would be putting it mildly. I might add, they gained a little business experience in selling the wares at their booth and in the handling of the tickets collected.

The incident of the objection aroused by a few boys to the club's participation in the festival brings out, I believe, an instance where a club leader should not only not remain passive in the club's activities, but rather assert himself where his assertion seems essential. In this particular instance, a very small minority, in fact a minority

of only one, would have swayed the opinion of the club against this affair.<sup>5</sup>

The symposium and discussions on War were entirely self-motivated, coming about, I believe, through the casual discussion of the war pictures in the Hearst papers.

At the meeting of March 4, it will be noticed that a motion was passed to abolish the point system and to set up in its place one all-round award, to be chosen by the executive committee. Then, at the next meeting, the question was brought up again; and finally the whole system of awards was abolished. Now, I believe that in one of my last reports I mentioned the fact that this club was very much in favor of the system of awards. *That this reversal of attitude should come about entirely from them was quite a surprise to me.* I believe this change of attitude can be traced to the time that the boys began working on their booth and skit for the winter festival. If I recall correctly, *some of the boys, whenever they were asked to do a bit of work, always wanted to know whether they would get points for it.*

It was usually the newer boys who took this attitude. Some of the older boys, it seems, quietly resented this attitude on the part of the other boys. When the affair was all over and there was a checking up on the points, the older boys brought their resentment out into the open. This resulted in abolishing the point system. Maybe we're getting somewhere after all!

Since the inception of the program of Junior League Activities at the beginning of this season, it will be noticed that the membership of this club has grown from nine boys to twenty-two. . . . I should say that the League's activities have been responsible to a large extent for this growth.

Just now, as I think back on how some of the new members came into the club, I see a direct relationship to it. It has just occurred to me that most of the boys who came in this season were brought in as friends of members. Certainly, if the program wasn't proving interesting, they would not have brought their friends. The original nine boys are still in the club, but last year very few of them brought their friends, and the membership was more or less at a standstill. Since September, however, I am certain that almost every one of these original nine boys has brought at least one friend.

I really think that, if the Junior League program had started the shop work and done nothing else, it would have been a success.

<sup>5</sup> This view is in complete accord with good group education. The club, however, had introduced many activities and discussions of its own. Creative self-expression can be carried out by pupils without adult direction. Social situations require guidance from adults, for the tools of social living are a gradual acquisition.—S. R. S.



There is one project that may be pointed to with pride. At least I know that it has aroused the interest of many of my boys. And they have shown results too. When I come into the club room and don't find my boys there, I immediately know where to look for them: unfailingly they are in the shop, working on some little piece of handcraft or carpentry. And they really enjoy and benefit from this work. It has been the motivation for numerous projects in the club. It should be continued and expanded by all means. The trips, too, were successful.

## 2

The following is a summary report of the social development of a group of boys sixteen to eighteen years of age, which is also an outcome of the activity program:

During the routine committee meeting for planning the club program, a suggestion was made that the club should not limit itself to the club room for social and cultural activities. After considerable talk, someone suggested that the club participate actively in either a social or political organization. Further discussion then ensued, and one of the members suggested that the club's activity might also encompass some worth-while charitable or welfare work. This suggestion met with quite some approval, the boys being very enthusiastic when they became aware of the great field that was open for their active participation. A committee was appointed to work out the details and make proper contacts for the club, and to present at the next meeting a detailed program concerning a definite welfare project. My activity as leader ceased after the committee meeting in the sense that every detail and all initiative was forthcoming from the boys rather than from myself. Formulation of plans was made by the committee in a short time, and the proper authorities visited. The plan was presented to the club, and met with enthusiastic approval of all members. The actual time taken to complete the plan and make the personal contacts consumed two and a half months. The first actual activity was consummated on April 15.

The actual work that the boys are interested in is in the form of a big-brother idea. They felt that they could best do something worth while in devoting their spare time to the entertainment and to the welfare of orphans. They made a number of visits to an orphan asylum, and discussed the matter with the officials there. The latter's response was very enthusiastic and they were glad to co-operate in any way. It was decided then that a series of Sunday-afternoon visits to places of interest and outings of various kinds be held as club functions, to which a group of fifteen children would

be invited. The club decided that all the expenses were to be met from their treasury, and that the food involved would be provided on these occasions by basket lunches made up by their own mothers. After considerable planning, the first outing was held on Sunday, April 15. The club attendance was 100 per cent. At 12 o'clock they met the children at the asylum, conducted them on a tour through the Museum of the American Indian, and after that took them for a long bus ride. They then gave them refreshments, and took various group snapshots (snapshots later to be given to the children). At the conclusion of a very happy afternoon, the children returned to the asylum, and made arrangements for a coming visit to the zoo. Questioning the boys at a later date as to how they felt about continuing this work, I found that they felt that this was the only worth-while thing that their club had undertaken since its organization. They were elated at how well the affair had run off and were waiting only for the next one. The success of their program that is to follow seems to me quite assured, in view of their own enthusiastic interest and the pleasure that they themselves derived from this worthy function.

Another phase of the program, which came up as a side issue, was one concerning boys of their own age who were at the asylum. It was suggested by one of the members that it would be very nice if the club provided the funds for membership fees for two such boys, both of whom would become members of their club. The selection of these young men was to be left in the hands of the scholarship committee of the asylum. This matter was fully discussed at one of the official club meetings. The group responded very favorably and voted for the proposal. At the present time, the selection of these two boys is in the hands of the scholarship committee. Following this, it was suggested at the asylum that the club as a group might well participate in some of the social and cultural activities carried on at the asylum by the boys of their own age. At the present time, arrangements for such activities are being made. The club entertained groups of boys from the institution, and often went in a body as guests of the boys at the asylum.

## CHAPTER V

### THE CREATIVE GROUP DISCUSSION

#### I

Discussion should be preferred in club and center work (and also in the classroom) to lectures and teaching. Imparting information may increase the store of factual knowledge, but it does not develop the intellect to the same extent as does active attack on a problem. Nor is it possible to reach the same degree of clarification by passive receptivity as through discussion. Discussion challenges the participants and stimulates thought; it is a communion of minds functioning objectively, rationally, and tolerantly. To some people it is among the most stimulating of experiences. The enjoyment of music, natural scenery, and the arts is purely receptive: they present themselves in definite, ready-made forms; they are more or less set. The auditor's or spectator's senses conform to what already exists. The experience is chiefly one of appreciation, for only the artist who created these forms has engaged in the creative act. The layman enjoys these almost entirely passively (though responsively), and this enjoyment is predicated upon the background of his artistic training or appreciative experience. Not so with discussion. The enjoyment here arises from activity, from communication, from the interplay of minds that interpenetrate and stimulate each other. Discussion need not have definite form or outlined procedure. The process is as unexpected as the final result may be, for the contribution at any point in a discussion from participants in it is as different as their personalities. This challenges and stimulates effort and original thinking, which help to clarify obscure meanings and sharpen the intellect.

It must not be assumed that a group discussion is necessarily and entirely a matter of pure reasoning. Under group stimulation, profound and creative thinking emerges unexpectedly from sub-rational feelings. Minds are detonators to other minds.

In a creative discussion, the objective should not be the ar-

rival at finality, but rather the proper uses of discrete knowledge and ideas collated to produce concepts new to the participants, new conclusions, and purposeful action. A creative experience, such as described here, is not possible when passive receptivity is the rôle of the learner and facile verbalization is that of the teacher or leader. In the latter instance, learning (memorizing) may take place, but development is at its minimum. Occupation under minute direction, as in the relation existing between the apprentice and the journeyman, for example, is not educative because it does not flow from within. It lacks the educative elements: initiation, experimentation, and growth of either the activity or of the learner.

Discussion must, therefore, be considered as a form of creative activity appropriate to certain stages in the progressive development of the personality. Discussion is activity of the mind just as carpentry or athletics is activity of the body. But thought can be viewed as educative activity only when it is creative, original. When thought or ideas are not arrived at through one's own effort (the examination of facts or ideas or through synthesizing of known concepts), they are not educative; they become a process of mere memorizing. A creative discussion should, therefore, meet the requirements of educative activity: (a) it should be adequate and appropriate; (b) it must engage the growing intellectual powers of the members to their fullest extent, but at the same time not strain these powers; (c) it should be progressive in difficulty and complexity; (d) it should correspond to and give expression to temporary or permanent interests of the individuals involved. *In this sense, thought is educative activity.*

The subjects and the conduct of creative discussions aim to clarify personal problems, to point to solutions, to intensify interest and understanding, and to extend the range of responsiveness. The leader in such a discussion seeks to convey the feeling to the members that thought is life enrichment and an instrument of living as well. In these latter considerations and outcomes lie the value of discussion to personality enhancement: namely, (1) clarification of ideas and values, (2) extending of range of interest and widening of the intellectual horizon, (3) objectivity and tolerance, (4) the recognition of the tentativeness of all knowledge, (5) discovery of the unity of knowledge. A creative discussion that meets these conditions also creates personality.

It will be readily agreed that free work in the arts and crafts can be made meaningful to young people more easily than intellectual pursuits. Matters that arise from some true interests—that is, those that concern some immediate life situation—are likely to be more meaningful than those chosen at random. The more closely the subject is related to immediate life situations, the more thoroughly will it engage the members and be more vital to them. Topics for discussion will, therefore, vary for boys and girls and for both sexes at different ages. A question for discussion far afield from one's immediate conditions and background is of little help in clarifying his mind on it. The knowledge required for understanding the problem of the causes of war, let us say, is not usually a ready part of a young mind. The multifarious elements that come into play in this social phenomenon are too complex for clear comprehension, and would not only be confusing, but also quite definitely retard the process of mental growth. A discussion of problems too advanced for the members has two effects. First, it usually resolves itself into active indoctrination by the leader, because he finds that he is the only one in the group who has any ideas on the subject. Second, if any discussion by the members is elicited, it is superficial and arbitrary; it is not grounded in real knowledge or interest. This breeds and encourages superficiality and may be termed as "half-learning." If the purpose of the discussion is to develop the habit of intellectual clarity and insight, the choice of an appropriate problem for discussion becomes as important as the method of conducting it.

Appropriate problems may arise from stray conversations, from an impromptu question, from school work, from the club's business, from current events, from common group interests, or from relations at home, on the street, and at school. Whatever happens to be brought before a group of young people and arrests attention is suitable material for conversation or discussion. Thus, initiation rituals for new members in one club of twelve-year-olds were turned into an analysis of the purpose and intent of such rituals. Here was an opportunity for the boys to learn that initiation once had a real and useful purpose. It was a test of the youth as

to their readiness to undertake the duties in the life of the clan or group. It was originally a test in skills required for the protection and survival of the group. Initiation, for that reason, varied with the needs of tribes. The question, therefore, arose as to what useful purpose is served by "hazing" at college and initiation in clubs, societies, and lodges. In this manner some very valuable social principles were revealed, which impressed the youngsters, though they decided to continue with their "hazing" practice.

Similarly, a universal interest among boys, such as sports, can form many an educative and valuable topic for inquiry: sports as a need for body development; as a requirement of some of the basic biologic drives; as a preparation for skills necessary for survival; as a means of ego gratification; as a standard for social relations; the history of sports; war and sports, etc.; competition as a pattern of life; social co-operation versus competition; commercialized sports, "clean" sports, and sports as a racket; sports as a pattern for thinking; the relative values of sports and free group games; do sports bring about friendships or antagonisms? etc.

A club was at a loss as to what they should take up at the following meeting during the "social period." The leader suggested that there must be things happening in their own lives, homes, schools, at the center, and on the street that were interesting to them. After a silence, one of the boys asked: "Would they let us discuss petting here?" The leader answered in the affirmative and asked the boy to word such a subject. He suggested: "Is petting right?" When the time came, however, the boys were too shy and self-conscious to express their views on it. The leader had to help them to initiate the subject, clarification on which is very important in character training.

Another instance of meaningful mental activity in group discussion occurred when the same club undertook to clarify their relations to their parents—a subject that apparently bothered them a great deal. Among the topics discussed were: What attitude should a young man assume—what decision should he make—if he wants to choose one trade and his parents want him to take up another trade; if he wants to marry or keep company with a girl of different religion or race and his parents object to it; if he doesn't go to church and his father, who does not attend church either,

insists that the boy should? The richness of possibilities in such topics for sociological, religious, and economic discussions and enlightenment would be difficult to estimate. Such discussions are meaningful because they relate to immediate life problems.

In the initial stages of a club, the members think that they must have a constitution. A constitution is an instrument for orderly group function; it is helpful in deciding disagreements and in setting a standard for group conduct. But a constitution that is too definite in its rulings and definitions makes it easy to evade group problems as they arise, for each problem is at once referred to it as a deciding authority instead of being thought through. In other words, through this device young people are prevented from exerting intellectual effort and group discovery. Although it is necessary to have a minimal agreement on the structural plan of a group, there should be left sufficient leeway for deciding on problems as they come up, because it is this need for decision that challenges thinking and makes for group action.

To proceed with the illustration offered by the club constitution, it may be pointed out that the adoption of such an instrument seems to be the first in the order of business during the formative period of a group. The prominence of this *contrat sociale* undoubtedly is drawn from the emphasis given the American constitution in schools and elsewhere and from the presence of it in adult clubs. The constitution, therefore, should be evolved out of the experience of the group. It should be based upon the recognition of its needs, and upon the discovery of how these needs can be met most effectively. Thus, the final document will be a product of social discovery, group orientation, and member-interaction.

### 3

As boys and girls grow older, their interests expand from the immediate and the activistic to the more remote and reflective. Problems of orientation in their relations to one another, to parents, to occupations, politics and the world in general, and right, wrong, and justice arise. Their appreciative powers expand, and, depending upon the cultural background, discussions on art, music, poetry, plays, and kindred subjects may prove valuable. Politics and economic theories grow in prominence. These wider interests, coupled with

the individual hobbies and predilections that should find expression through a good club, will keep any group busy and alive. To reap the harvest of these ripening interests and intensified curiosity requires but little effort from the leader, but he must be alive to the needs of developing personalities, and must himself be a growing, seeking person free from pedantry. His own curiosity stimulates that of his charges. His own breadth of vision and catholic interests inspire similar responses in the members. When discussions do arise, the leader must be prepared to bring to them content and meaning, and relationships to other interests and endeavors of the human mind and of human activity; for the recognition of the unitary and concerted end-purpose in human effort is the basis of true intelligence.

Much of what has been said concerning the discussion content of the younger boys holds equally true of young men of senior age and adults. The discussions of people at these ages, however, are less personalized. It is assumed that these older persons have succeeded in making some sort of adjustment and have clarified their personal problems to a satisfactory degree. They are probably no longer in need of preliminary orientation, but instead desire to penetrate the wider problems of life: religion, diplomacy, nationalism, economics, sociology, the arts, the drama, psychology, and the like. In spite of the existence of these specialized interests, experience shows that "courses" of lectures in the academic tradition do not meet their needs as fully as individual study and discussion would.

Those "courses" are successful that deal with or answer some question in the minds of the hearers. Pedantry and academic concerns fail to elicit responsiveness, not only from the untrained minds, but also from college graduates. A discussion or talk is interesting only if it is made vital through its relatedness to life.

The choice of problems for discussion does not always have to follow the way of opportunism or spontaneity. As boys and girls grow older, their native curiosity leads them, under proper encouragement, to inquire into many matters that impinge upon their minds. A group of sixteen- to eighteen-year-old boys is an apt example. Their dominant and traditional interest was athletic, but the leader succeeded in leading them by easy stages, beginning with their own interest,



to a discussion program as a part of their activities. We quote from his diary:

"The accompanying outline of discussion topics was prepared entirely by the program committee, with no adult help. In carrying out the program, the boys did not follow the planned order, but took up topics that interested them most."

## PROGRAM COMMITTEE SCHEDULE OF CULTURAL DISCUSSION TOPICS

### ECONOMICS

1. *The Tariff Question*: (A) U. S. vs. France on liquor; (B) Present Retaliatory Tariffs; (C) Tariff vs. Free Trade; (D) Brief History of the U. S. Tariff Policy.
2. *Inflation*: (A) Roosevelt's Gold Policy; (B) Effect on International Relations; (C) Effect on Domestic Situation.
3. *Soviet Russia*: (A) Success or Failure?; (B) Possibility of Socialism in the U. S.; (C) Tendencies of President Roosevelt's Policy: Capitalism, Socialism, or Dictatorship?
4. *Politics*: (A) The La Guardia "Dictatorship"; (B) a. Complete Analysis of this "Dictatorship"; b. Power of Political Parties—Graft and Capitalistic Control; c. Tammany Regime.

### SCIENCE

1. *Prehistoric Life*: (A) Anthropology—Origin of Humanity; (B) Trace Origin of Following: Horse, Whale, Elephant, Eagle, Lion, Walrus, Bull, Giraffe, Camel.
2. *Sterilization*: (A) Creation of Super-Race: Hitler's Policy; (B) Present-Day Success of This Policy; (C) Methods of This Policy.
3. *Speed*: (A) Development of Travel; (B) Latest Improvements of Land, Sea and Air Travel; (C) New Scientific Attempts: Seadromes, Rockets, Stratosphere Travel.

### OTHER TOPICS

1. *India*: (A) Complete Discussion of: a. Government, Caste System, the Nationalist Movement; b. Religions, Customs; c. England's Foreign Policy in India.
2. *Religion*: (A) Basic Principles of Different Religions: Characteristics, Origin, Modern Interpretation; (B) Anti-Semitism: a. In Germany, Spain; b. Reasons for; c. Methods of Combating; d. American-Jewish Congress, etc.
3. *Progress in Medicine*: (A) Modern Discoveries; (B) Great Men and Their Work.

4. *The Theater*: (A) Motion Pictures vs. the Legitimate Stage; (B) Musical Comedy vs. Drama; (C) Trends in and Types of Motion Pictures.
5. *Etiquette*: (A) At Table; at Parties; (B) Social Functions; (C) Theater.

Questions that may set up intense emotionalism should be avoided in larger group discussions and lectures. Adults are more susceptible to emotional disturbances than younger persons, for their feelings of guilt are more intense. A discussion of topics that leaves a younger audience emotionally indifferent, or that may affect them only slightly, may seriously disturb a group of older men and women. Matters that treat unconscious emotionalized, guilt-arousing material should be discussed, if at all, individually in an atmosphere of intimacy.

This statement must not be taken to mean that all subjects and problems, especially of a social-economic nature, that arouse emotion are to be eliminated from adult group work. Quite the contrary. Men will always differ on nearly all questions of life; and where there is conviction or vested interests, emotions are involved. What is meant here is that unconscious, repressed attitudes dealing with highly personalized relations are to be reserved for the interviewing room rather than aired in public.

#### 4

The advantages of a creative discussion over the formal debate are so apparent as to require only brief consideration. In a creative discussion, all members can participate, and, therefore, all are stimulated to active thinking, instead of only the few members composing the teams. The attitude in a discussion is one of pursuit after truth rather than one of proving a point, for the ego drives are greatly heightened in a debate, since the activating motive is to win the contest rather than convince the opponents, or even to express one's own convictions. The wider participation by the members in the discussion is a more socializing, as well as a more stimulating, experience than being auditors at a debate, witnessing a battle of words. On the other hand, the very nature of a debate—the artifices employed to becloud the issue and to prove an opponent wrong—discourages intellectual integrity,

fairness, and objectivity. The attitude of the participants is such that they shut out any possibility of convincing each other, and if a debater becomes convinced of the weakness or falseness of his position, he must continue against his own convictions. Spontaneous and logical thinking cannot have such free sway in a debate as it has in a creative discussion, because the arguments are usually planned in advance and are so stated as to fit a preconceived scheme or plan of mental attack. These and other educational disadvantages are not present to the same degree, certainly, in a well-conducted discussion. Co-operation of mental effort on any one problem by a number of persons inevitably results in integration of various knowledges as they bear upon a problem. Creative thinking synthesizes subject-knowledges into one effective whole and thereby views all situations in the light of general relations, rather than by departmentalized and sectionalized subjects such as psychology, sociology, economics, and other similar subdivisions.

Adult discussion groups, however, can become superficial and ineffective if their work is not based upon ascertained facts and remains entirely in the realm of opinion. To be of full value, discussion should be accompanied by references to books, intensive reading, and thought on the part of the participant-auditors in order that the discussion may have content and intellectual richness. Even if study does not precede discussion, it should follow it. If it does not, the problem for discussion was either inappropriate or the participants were not prepared to enter into it profitably.

Thus, study groups in which individual inquiry and discussion are fused are often to be preferred to mere discussions. Their objectives are more clearly defined in the minds of the participants at the outset; they are based upon knowable facts and materials, and offer participation to a greater number. In a study group, printed materials may be used as a basis, and the leader takes a more active part than in an ordinary discussion. The purpose of discussion is to explore, to test; that of study is to learn, and to make the knowledge thus acquired an integral possession of one's mental equipment. This occurs also in a discussion, but often to a lesser extent. Although a discussion group may aid personality development more than fact learning, study enriches the intellectual content and aids in arriving at deeper knowledge of a subject.

Discussion is one of the techniques of a good study group, just as study should be a part of a good discussion group.

The greatest value from a discussion or study group is achieved when they succeed in setting off action; for, in the words of Whitehead, "education is the acquisition of the art of utilization of knowledge." Thought and action should be complementary to each other in the life of the individual to a degree determined by his original temperament and disposition. Man is an action-organism, and his powers are most fully engaged in overt activity. Covert thinking, in which impulsion to action often originates, is therefore closely linked to overt action: one is the complement of the other. Group work, with a view to personality development, should emphasize action as against considering discussion or study as an end in itself; for adjustment to the vital and dynamic environment of the modern world cannot be satisfactory if made on the ideational level at the expense of the action-level. Thought, ideas, and ideals are often used as convenient escapes from unpleasant reality, and true educative agencies tend to counteract this escape mechanism. Character-building agencies must seek to establish habits of action. The following is an instance where the interest of a group might have set off action, but the opportunities were overlooked by the leader.

A club of boys fourteen to sixteen years of age was examining the right and wrong of smoking by boys of their years. The discussion was allowed to proceed on mere opinion and not upon scientific information or ascertained facts. Here was a real possibility for valuable activity, such as studying available information on the subject. Reports written by the boys could have been brought in and read to the group. Another possibility for action was the arrangement of a meeting with authorities as speakers. To extend the influence of the club, other groups could have been invited to participate in the discussions and to attend the lectures. Such enterprises initiated by one group were known to spread throughout the entire institution in progressive centers and schools. In some cases they culminated in large public forums. The need for action is particularly necessary in adolescent and adult education that consists chiefly of social problems. Discussions of communal problems that do not eventuate in action are barren and in a limited sense also wasteful.

## 5

In a creative discussion the leader will usually find little need for participation. On some occasions, however, it will be necessary for him to take part, as, for example, when a lag and disorganization in the deliberations occur. If a discussion is based entirely upon immature opinion, confusion and emotionalism are liable to set in. Opinion is usually emotionally charged, and tends to direct any discussion away from the original topic. Immature opinion not only fails to clarify the questions under examination, but in addition perpetuates and intensifies disorderly thinking. On the other hand, although a meticulously directed discussion may result in a more defined outcome and perhaps greater agreement, the needs of personality education are better served by intellectual exploration and the stimulation derived from spontaneous expression. Discrete discussion is, therefore, not always wasteful. Even a rambling discussion, if skillfully guided, may serve the ends of creative thinking, lead to thought enrichment, and be a socializing process. But throughout the maze of thought, opinion, and judgments, a directive influence is necessary to keep the trend in a definite course. In a creative discussion the leader (and teacher) will, at psychological and appropriate moments, have to exert a directive influence. He may find it advisable to restate, at the end of the session, the issues that had been raised, points of agreement and disagreement; he may indicate lines for further analysis and discussion.

In a creative discussion the leader or teacher attempts to draw in as many of the members of the group as possible. To achieve this it is sometimes necessary to address questions directly to those who may be reticent. These questions may be framed so as to obtain a fuller treatment of the problem under consideration, as well as the greatest variety of views on it. Carefully framed questions can also be employed when it is desired to help an individual extend his interests, or when it is necessary to direct his thinking through a matter that he accepts with finality and expresses with undue authority. It is important, however, to be on guard against pursuing such questioning to the point of embarrassing the member. Often, to set up doubt is quite sufficient. In all cases, the questioning technique must be carried on sympathetically and with an

attitude of search and exploration on the part of the adult himself. A word of praise of some of the pupils' or members' statements often helps. A feeling of respect for the child's opinions, and a true desire to clarify and extend thinking, rather than to expose limitations of the speaker, is essential. Direct questioning may also serve as a challenge for thinking. It may set up dynamic processes in the mind, because the need for formulation of thought arises.

However, the method of direct questioning should be used sparingly and only on special occasions. A free-flowing discussion is more acceptable to pupils, and is emotionally more valid.

Perhaps the most important function of an adult leader in a group discussion is to check the emotionalism and strife that inevitably arise among young people. The value of a discussion from any point of view is negated when participants become emotional or dogmatic and thus arouse like feelings in others. When this happens, the true value of a discussion—to clarify the point under consideration and to participate in a group process—is clearly vitiated. One of the leader's functions is to maintain the discussion on a level of objectivity and curiosity.

In directing a creative discussion, the leader must be conscious of the types of response from individual members as well as the types of thinking that are involved. Thinking, like any other process, is variegated in its quality and intent. In most instances, thinking is of a symbolic (emotionalized) type. Ideas are usually associated with some emotion because, as it has been shown, thinking is a result of conflict. Education must seek to de-emotionalize the thought process and to objectify its content.

In this respect the leader exerts a guiding influence. On many occasions a discussion or a remark may suggest an important topic for future consideration which may either extend the discussion at hand or may divert it to embrace other related fields and ideas. Because of the limitations of their knowledge and their inability to discern relations, members of groups or classes may fail to utilize these possibilities to extend their work themselves. The co-extension of related ideas is important because it widens the intellectual horizon. It is important also as training in projective thinking and as a means of developing the concept of the inter-

relation of thought and facts. Such a relational capacity enriches the intellect and contributes to personality development generally. Thus, the leader of a discussion may aid in extending the topical content of a discussion.

Statements made by members may be sweeping and profound in their implications and, if developed, hold promise for pertinent and absorbing information. The leader should emphasize these and challenge further analysis, for not infrequently the value of an entire discussion lies in these stray and incidental statements. In practice, the technique of emphasizing important ideas has been the beginning of a series of discussions and studies that lasted in some instances for years. The technique of emphasizing important ideas has also a general educational value; it teaches young people to evaluate knowledge and to discover meaning in stray thoughts, makes palpable the unity of knowledge, and motivates discussion. The part played by the leader in the genesis of such discussion material can be described as one who emphasizes important ideas.

A discussion, being an *examination of opinions*, should be carried on, as far as possible, in the light of established knowledge. Much of the information accumulated through the conventional school curriculum is irrelevant to the problems and needs of life. It is therefore of little avail in life situations. One of the important functions of the leader in a creative discussion, therefore, is to introduce information pertinent to the problem. This information should supply factual background for or against views or opinion held by the participants, and should relate directly to the questions at hand. Since activity and information are meaningful when related to interest, they tend to influence personality more fundamentally than an organized but unrelated body of facts. It is such incidental learning that is most important in a true education: it is the natural relation of experience and learning. There is a danger here that the leader may become pedantic and interfere with the free flow of the discussion. Great care must be exercised in this method. The adult must be able to discern when his information is being rejected and when it is welcomed. His contribution must be given suggestively, modestly, and briefly; for there are numerous stages when proved knowledge or authoritative opinion fall upon unwilling ears and minds.

## CHAPTER VI

### ARTS AND CRAFTS

The manipulative and tool-using drives inherent in man find expression in self-initiated (and therefore suitable) shop activity. It has been observed that to manipulate and to put together (i. e., assemble things) is a natural reaction not only in man but, under certain conditions, in anthropoids and other lower animals as well. The expression of basic manipulative drives releases body tensions and balances the personality. It also develops the power of mastery, and leads to many learnings concerning the nature of some of the materials used in the process. Dealing with resistance from such materials develops judgment, and in the process of such work co-ordination between muscles and nerves, and between thought and muscles, is established. Ingenuity is called forth, and originality has its opportunity.

Solution of difficulties and problems strengthens character, and a sense of self-esteem results from achievement. These results, however, ensue only when the work is performed on a basis of creativity and self-expression. If standards of achievement are imposed before the child is ready to live up to them, both in point of skill and desire, the work becomes training rather than development. Training, such as an apprentice is subjected to, does increase skill and efficiency of production, but it does not tap the resources that true education releases.

From the standpoint of personality education, shop work is one of the many experiences that contribute to development. It is suggested, therefore, that original and free activity be the basic attitude of the shop director and group leader in school and leisure-time education. Activity through apprenticeship does not accomplish the ends of either personality or character education. Shopwork, in its early stages, should have no schedule, no blue-prints, or models. It must, rather, be used for creative expression (see Chapter VII), a means of transforming ideas and emotions into objective forms. After the preliminary experimental and discovery



stages are passed, the stages of skill leading to perfection set in. At this period, more mature and more workmanlike methods can be employed with profit. The preliminary stages, however, must be initiated by the learner rather than by the teacher or leader.

A shop can also be used in co-ordination with other group and mass activity. Many objects are made here by members for their clubs and for other group projects. The list of objects produced in one center by boys under sixteen included also objects for use—ping pong paddles, bookcases, electric lamps, bread boards, wall shelves, checker boards, ash trays, tables, cigarette boxes, pipe racks, and so forth. These were actually put to use in the boys' homes. The value of this is too apparent to need emphasis here. Objects bought in stores assume a new meaning to those who have themselves created. Most people do not realize that work was put into every item in use; that work has created the life around them. If some do think at all on the subject, it is only vaguely. The dignity and value of work escape them. One must have experienced the joy of creative effort to appreciate it and to become conscious of it.

Creative experience such as this in many fields, not in the shop only, lays a basis for constructive and vital leisure-time occupations. For, as already indicated, discovery of a sustaining interest or interests is the solution to the problem of the wholesome use of leisure. Young people's experimental, manipulative work, at first seemingly purposeless and lacking in direction, begets lasting and more definite occupational interests and hobbies.

Hobbies indulged in at a very young age may limit development of the personality. They are too confining; they do not offer a wide field for experimenting with many materials and different forms of putting them in use. Hobby work has its objectives defined. There is a very definite purpose set, but in a good education, purpose and objective should be developed in transit, in the process of work, rather than set in advance. Hobby work is also judged by the perfection of the final product. But, in true education the interest is in the process rather than the product; in the growth of the powers of the boy or girl rather than in the attractiveness of the results of his work. It is true that education must bring about development, growth of standards, and better work-

manship. But these must result from development rather than be set in advance. It is equally true that hobbies may be discovered during free work; but they, too, must grow out of preceding free work and from self-discovery. In one of the centers where creative arts and crafts were introduced, the "airplane club" had gradually lost its membership to the new enterprise. There was more scope, more stimulation in the latter. It had more variety and greater appeal, though the hobby director considered it a "new craze."

Our experience also shows that social attitudes are developed in a shop as concomitants of pleasant and joyful work. Mutual admiration, co-operation with one another, responsibility for the materials and the shop generally, seemed a most natural outcome from the relations in a free workroom. They need not be staged, suggested, or stimulated by adults. This confirms our personal experience with this type of work in other institutions and those of other persons who have conducted this activity on a free and creative basis. It is natural for humans to love those things that give them pleasure and that satisfy them. Thus, in a creative shop, workers are careful to leave it orderly and clean. This cleanliness and order may not satisfy adult standards, but standards must grow gradually from rudimentary and simple stages to the more evolved and higher levels. The habit of order can be established best through interest and co-operation rather than through punishment and scolding.

As one observes the work in such an atmosphere, one cannot help but be impressed with the friendliness among the youthful workers. In spite of the pronounced ego-centricity of pre-adolescent boys and girls, acts of helpfulness and co-operation are plentiful.

Social education arises from many sources. Co-activity and mutual recognition of one another's work is one of them. Responsibility for materials and tools is another. Still another, which bears directly upon school and center work, is "the sense of belonging" to the institution in question. This sense can be stimulated through the shop as well as through other activities. In a number of centers and progressive schools, much of the simpler carpentry work for the buildings is done in the shop by the boys and girls. Such simple objects as bookshelves, bread boards, shelves, ash trays, and side tables can be produced in a workmanlike manner even by children.

Many members volunteer to do this work in the absence of other interests at a given time. Others who are unable to pay club membership dues are allowed small fees for such work, to be applied toward dues. This plan is a welcome relief to many members and their parents. On these jobs higher standards of workmanship can be demanded because the objects are destined for definite use. Children understand this difference very readily, and fall in with the shop director's suggestions. They grasp the difference between playwork and serious work. Here is an opportunity for development of workmanship and skills. The procedure for this is very simple. A list of objects needed for the building, and dimensions, is tacked up from time to time on the shop bulletin board, and those who are interested may make the objects enumerated. The leader may in other instances suggest to those boys who are temporarily at a loss as to what to do next that they make some of these objects.

On the technical side of such shop work, the following are necessary considerations. A shop must contain a variety of materials. Originality and creativity require the materials and tools involved in the creative act. These materials may be very inexpensive: waste metal and wood packing-boxes, cardboard from laundered shirts. Young people find unexpected use for odd and seemingly useless pieces of material: pulleys, wheels, clock-work, old clocks, parts of old machinery, tin cans, and the like. The very sight of such materials and tools stimulates ideas for their use. They should, therefore, be exposed, as far as possible, to full view. Tools should be hung on walls or in closets with doors that can be removed or opened, and not in drawers or closed closets. The room should be so arranged as to give freedom of locomotion and communication among the workers in the shop. This means placing benches, tables, racks, and shelves around the walls, in order to leave the middle of the room unencumbered. Although this plan may not always be possible, it should be the objective in view when a shop is laid out.

It is always a good plan to begin with a limited number of tools and a small variety of materials, and gradually to add to them as the work expands. Too much variety at early stages of shopwork may be overstimulating and bewildering. Some activities suitable for an arts and crafts shop follow: wood work, metal work, wire sculpture, puppets and marion-

ettes, block printing, lamp shades, basketry, leather work and leather tooling, metal sculpture, mask making, airplane models, and so forth. If no science room is provided, some simple scientific materials such as dry cells, bells, buzzers, wire, and similar articles may be included in the shop equipment.

An observation of free shopwork in a number of schools and centers indicates that boys and girls decorate and embellish with designs the wood, metal, and other objects that they produce in the shop. The shapes and designs of the objects themselves reveal efforts toward evolving taste and form-imagery. Visitors to these shops confirmed our own impression and those of the leaders that there has been a definite striving for the beautiful in the work of the boys and girls. Designs on copper ash trays, napkin rings, book ends, paper knives, and trinkets; carvings and paintings on the furniture, boxes, stands, table lamps, and the numerous other objects made of wood, as well as wood carvings; sketches, drawings, wire sculpture, linoleum blocks, caricatures, posters and signs for club and league affairs, and illuminated letterings—all attested to art efforts by the young workers.

The inclusion of art forms in other occupations and manual creativity is perhaps one of the best methods of training the aesthetic sense, for beauty does not exist in abstract; it reveals itself in form, and it is desirable that the masses of the population bring art into their everyday lives and into the objects of everyday use. This native art-impulse may make it necessary to include in the shop materials and tools that are not ordinarily found in them. In our own experience we have found it helpful to include in the shop equipment metals, water colors, paints, brushes, acids, tar paint, and other materials that would aid art expression as it relates to other manual work.

An educative school or neighborhood center designed to serve the leisure time of its members and others in the neighborhood should aim to provide facilities for creative industrial occupations. It should set aside a room for a "Tinker Shop," adequately equipped for various forms of manual work in wood, in metal, and with electricity and machinery, where adults can come at their leisure to make things for use in their homes—candle sticks, plaques, small pieces of furniture—and to make repairs to worn-out or broken objects

from their homes. Many will come for creative self-expression with no utilitarian objective in view. Some objects made in the Tinker Shop can then be exhibited; others may be put on sale for the benefit of the center, or the proceeds may go to the producers. (It is assumed that a small charge to adults for the use of the shop and the director's time may be justifiable in addition to the cost of materials.)

## CHAPTER VII

### ART

Among the universal forms in which the creative urge manifests itself in young people are the plastic arts. The graphic urge and the plastic-manipulative tendencies appear to be always present in all levels of human culture. They are equally characteristic of children and young people, and therefore form an important element in personality education. Through art expression, in whatever medium, the individual, and especially the child and youth, becomes more intimately acquainted with the world he attempts to depict. By reproducing the world in terms of his own emotions and ideas, he attains understanding of his own relation to it. As one observes understandingly the free work of young people in the arts, he finds reflected in them the child's unconscious strivings for clarification.

The transformation of an idea or feeling into objective form—expression—clarifies that idea and relieves emotion. The purging of emotion through art expression also brings one closer to reality. Thus, art education, like any other type of activity education, aids in the development of a sense of reality. Mishandling, overemphasis, and subjective treatment of art expression may induce romanticism and introspection. These dangers are greatly reduced when the work is guided by the spontaneous and the free expression of the pupils. When the work is individualized and flows from the personality, it is likely to take more wholesome channels than when it is induced by an adult.

In the preceding chapter we briefly indicated the application that art forms may take as applied to other manual work. In these, utility and appropriateness are the dominant considerations. Unconscious motivations make their appearance in such work to a lesser extent than in pure art expression. In the latter, subjective motivations can be made dominant, and it is in this aspect of this work that its educational value lies.

In general education, art expression is of prime considera-

tion; not the acquisition of skills. In the expressive aspect of art, emotions and ideas are conveyed that either originated within the person, or had been suggested to and accepted by him. In either instance, the mind works over the idea or emotion through which the personality is enriched. In counter-distinction to this kind of art education is training in skills, where the emphasis is laid upon skill rather than upon the original emotion. Here, from the very outset, theoretical instruction in form and training in the use of materials and media are given. Meticulous work from models is expected by the teacher, and the instructor criticizes and explains. The truer the likeness, the more skilful the draughtsman.

This type of instruction is justifiable perhaps if the aim is to produce commercial artists, illustrators, or advertising layout men, although in recent years, even in these stereotyped art-forms, creativity and originality have been sought. If, on the other hand, the aim of art education is to arouse art appreciation, enrichment of personality—to make it more responsive to whatever beauty there is in life—this teaching technique is stultifying. It cramps the expressive urge. "What most of us lack in order to be artists," says Prof. John Dewey, "is not the inceptive emotion, nor yet merely technical skill in execution. *It is the capacity to work a vague idea and emotion over into terms of some definite medium.*"<sup>1</sup> It is this capacity that is the essence of creativity. Emotions and ideas are present in varying degrees in everyone. Many possess skills to a greater or lesser extent, but the mass lacks the capacity "to work a vague idea and emotion over into terms of some definite medium" because of the stultifying influence of education and life generally. The mass of people have not been awakened to their powers. This awakening is the true function of education and of the creative life. Obviously, reproducing casts of faces, of bodies, or of bunches of grapes cannot awaken power to transform emotion and ideas into creative expression, because there is no emotion or idea present. Such objects may be a challenge and arouse in those who are graphically inclined a desire to function through art media. We dare say, however, that, educationally speaking, very little development of the appreciative or creative factors of personality occurs through this process. Skills are im-

<sup>1</sup> Italics mine.

proved. The desire to respond to the challenge to graphics is probably intensified. But the creative drive to transform an idea into expression that enriches personality and its value remains untouched.

Because of these considerations, the present writer urged, in all his work with teachers, club leaders, staffs of shops, art, music, dramatics, and creative writing, permission for the spontaneous and original expression of their pupils to guide their work. Leaders and teachers were urged to refrain from interfering with the free flow of the creative urge. Help from them was suggested only when children found themselves unable to accomplish what they set out to do. Our technique was fully justified by results, for even if skills were not acquired so fast as they might have been, responsiveness to art, self-reliance, inner capacity, and the joy in work and in achievement fully compensated for it. In its early stages, art education should not strive to produce artists, but rather full and balanced personalities.

There are those who hold that no expression is possible unless skills and the knowledge of the medium employed are first acquired. The difficulty this view presents is that, simultaneously with learning of skills, patterns of work are established: patterns of reproduction, of copying rather than creating and expression. Modern education holds that knowledge must emerge from experience and not precede it. Whatever essential there is in a skill should originate from actual work as its development and expansion require it.

It is, therefore, to be expected that following the principle of progression (see p. 53), techniques and knowledges improve and grow with experience. To those who are not especially gifted in art, and where it is not a permanent interest, this experience accomplishes the educative intention. With others, whose special gifts and interests lie in the direction of art, it was found that early instruction checks rather than helps their development. It has been also established that the gifted individuals naturally seek to improve their skills. Techniques and direct instruction in these later stages of learning are essential. But, even here, instruction must be given in a manner that will not discourage originality in form and in the use of media. That there are some fundamental elements of art expression with which the professional artist must be acquainted is indisputable, but the acquisition



of these forms should not preclude the tendency to evolve new elements and new applications.

If permitted, young people and children experiment with art materials as they do with other objects of their environment. They seek to find expression for the vague imagery, the vision of a form, or of an effect synthesized from the materials at hand. Thus, paints may be mixed with clay, and in combination with a board, nails, wire, and other such materials, something original may be produced. A child may discard the brush and proceed to apply the paint with his fingers. After years of prohibiting this direct attack, art teachers have discovered this method very efficacious, and a type of paint has been developed that is put on directly with the fingers. The directness of contact with the sensory apparatus of the body seems to produce more vital, more sincere, and more dynamic expression. The flow of feeling to expression is more direct through the fingers than through the brush. The newly developed art form, hand-painted etching, has its prototype in children's work, and "modern" art was a normal form of children's drawings before it was traditionalized by adults. A creative-art room would, therefore, contain a large variety of materials through which the manipulative and the creative urge of children can find expression: clay, plasticine, paints, water colors, charcoal, colored crayons, wire, cardboard, plain, drawing, colored, and wrapping paper are among the materials that are suitable for such work.

Among the conditions required for free art expression are understanding and encouragement from the teacher or counselor. He must appreciate all effort, irrespective of the quality of the achievement. The room environment should be flexible; there must be free access to materials. A variety of materials, freedom to use them in an original way, and a quiet and relaxed atmosphere are among the other requirements.

Most art teachers, however, have definite ideas as to what type of work is most suitable for their pupils. They set standards of achievement and impose them by various devices, such as marks, prizes, criticism or praise, and acceptance or rejection for exhibitions. The educative value of effort does not lie in the result but rather in the genuineness and honesty of intention and in the struggle for expression of the per-

sonality. Its value also lies in the striving for evolvment of higher forms and greater perfection. The teacher, undoubtedly, plays a very important rôle in this development, but his part is not that of a taskmaster or critic. He must wait until inner enthusiasm wells up, and then help its expression sympathetically, tactfully, gently, and suggestively.

After the manipulative and exploratory stages in art work, it is to be expected that each individual will finally discover his preferences as to media and forms. This is true of all free activity. Definiteness is evolved with growth; it is a concomitant of development, and the individual comes upon his true interest through his own effort, by experiencing the preliminary stages of experimentation. Such preparatory work builds skills, attitudes, and capacities for rendering the final choice more meaningful and more effective. It is this preparatory activity that develops the ability to convert ideas and emotions into expression. If this period is skipped, and teaching is confined to the final forms and media, the emphasis is laid upon skill rather than upon personality development.

Art work as an educational process must, therefore, employ many media and numerous forms of expression. It requires a variety of forms and application of ingenuity and inventiveness. In its early stages, much liberty must be permitted to the pupil, in order that he may discover that emotion and idea can be converted into expression. He must discover the relief that a discharge of an art drive gives. This discovery is rendered impossible by control and instruction.

Our observation of children's and adults' art work favors the conclusion that materials tend to stimulate activity and, in creative activity, also emotion. The presence of wood and tools stirs one to do carpentry; paints, to do painting; and clay, a desire to model. As the activity proceeds, it is quite noticeable that definite attitudes are aroused. Idle play gradually assumes form. Playfulness and care-free demeanor turn into seriousness and absorption. In addition to having a variety of materials, it is also necessary that, as indicated in Chapter VI, these materials should be exposed to full view and be easily accessible so that the visual stimulation may be present.

Jimmy, about ten, found a roll of wrapping paper in the art room and conceived the idea of "telling a whole story"

on a large sheet of this paper, which he asked the art counselor to tack on the wall. There were a father and mother and horses and farm houses and airplanes and policemen in that story. The figures were not painted but cut from colored paper and pasted on the background of the wrapping paper. After some days of this occupation, Jimmy attracted the attention of a few other children who joined him in "telling the story." They extended its scope too far to detail here. Each participant made himself responsible for a section of the paper, with a definite episode in the story to portray, though there was constant exchange of ideas among the youthful artists.

A very ingenious use of materials was made by a large number of children, who found among the supplies in the art room a large variety of wallpaper samples donated by a patron of the center. Very impressive combinations of these were made and pasted on the background of large sheets to represent trees, animals, interiors of houses, and whole landscapes.

Now, what can education do to promote personality development through art? Some theoretical answers have been given in the preceding pages. On the material side, it can provide one or more art rooms, with a variety of materials, quiet and serenity, and a sympathetic and sensitive adult whose interest in the child-process would be at least as great as in the art-skill. In addition, the school and center can create an artistic atmosphere. The clubrooms and classrooms can be fitted up with decorations and other furnishings designed to stimulate aesthetic response. The walls of the long and dreary halls so characteristic of institutionalism can be embellished with frescoes, murals, drawings, and paintings. These should be the product of the pupils' own art efforts. The decoration of hallways, rooms, stairs, and landing walls is a most appropriate project for the more advanced art workers and students in the school or center. Permission to decorate a section of a wall can be given on approval of preliminary sketches by the art director and a committee of the school or center community. The drawings can be placed in a succession so as to convey a definite idea or message, or they can be placed for their sheer aesthetic appeal. A row of these murals, either permanent or removable, may represent an historical series or stages in social evolution,

struggles for social betterment, portraits of leaders in the arts, in the sciences, or in thought and social endeavor. These murals may be allegorical, symbolic, or realistic.

The plan for decorating the walls by members has other values than self-expression; such a plan would give added motivation to art work and study. There would be a real purpose, a tangible objective that would, at the same time, provide also social recognition. The arrangement of the decorations and the judging of sketches would provide opportunities for discussions on art appreciation. The entire project would tend to stimulate a sense of belonging and one of social responsibility. This sense of belonging is one of the important socializing influences, and should be encouraged at whatever point an opportunity presents itself. The more members contribute to the building materially, the greater will their sense of belonging be, and the more will their social development be enhanced thereby.

In some schools and centers, art exhibits by outside mature artists are held as a part of the routine. Exhibits of the work of the members of these institutions should also be held. Older pupils or club members would do well to visit these as groups, to learn to look at art, and perhaps to discuss and to express opinions. It is out of these stray and occasional experiences that a deeper art appreciation can be built.<sup>2</sup> The visits may be supplemented by talks on the exhibits, by meeting the artists and other personalities capable of arousing interest in art. Very often it may be advisable to borrow one or two pieces of the exhibit and consider them more carefully and in greater detail in the club or classroom. Someone acquainted with art may, after a round-robin by the members, describe the quality of the work, its specific form and history, its composition, the use of colors, and its meaning. He may ask for criticism, suggestions for improvement, possible reorganization of the composition, and other ways of treatment of the theme. Biographies of great artists can be woven into such discussion-criticisms. Many topics for discussions will inevitably follow. Such topics as the value of art in life, the social message of art, what is great art, what makes an artist, and so forth, may be very elusive and intan-

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<sup>2</sup> It must be borne in mind, however, that deep responsiveness can come only from those who have at one time or another themselves experienced the creative impulse and self-expression in some direction.

gible, but stimulating and clarifying none the less. They make excellent club programs.

The practice of visiting local art exhibits in groups, and encouraging individual members to visit them, can be extended to trips to museums. These trips should be carefully planned; they ought to be co-ordinated with some of the work of the club or class rather than be desultory visits. Our experience with younger children and boys under sixteen would indicate that museum trips are not especially popular. Museum trips are not particularly valuable unless taken for a specific purpose that grows out from other interests in the group. (*See Chapter XII.*)

## CHAPTER VIII

### MUSIC AND THE DANCE

According to some music teachers, music has only two "universals": rote singing, i. e., group singing in unison, by ear; and sight singing, or singing by parts. The musical opportunities of the average boy and girl of modern times, however, prepare them for appreciating instrumental music also. Nevertheless, although instrumental music ought to be gradually introduced, group singing, in clubs and at mass gatherings, is the basis of musical education in a center and school. Vocalization is the universal need of animal life. It is a basic need. The basis of musical work, especially in its beginning stages, should, therefore, be group singing. Listening to music may arouse emotion, but singing expresses it. A complete educative experience consists of arousing emotion (or thought) and expressing it: stimulating desire and satisfying it.

Vocal expression is a biological requirement for man as well as for lower animals. It is essential not only for communication but also for maintaining physiologic balance and organic harmony. Correct singing involves some basic processes in vital organs that are strengthened and stimulated through it. Singing is vibrated and rhythmic expiration. Viewed from this angle, its fundamental nature is readily perceived, for breathing is the source and regulator of all vital processes that are essentially rhythmic: the action of the heart, the blood flow, perception of light and sound, the digestive tract, and the total rhythm of the bodily processes.

In our own work with clubs, in camps, and in some schools, singing was emphasized. It met everywhere with an enthusiastic response. In most clubs and in all larger groups, singing at once became a most popular occupation. Even among boys who are not usually responsive to other forms of art expressions, singing found great vogue. When competent leadership was available, original songs and music by the members were soon forthcoming. The response was always one of real enthusiasm. Our records of these developments

show that clubs looked to singing and music with anticipation. (See Chapter IV.) Boys brought music scores, song books, and poems to be set to music. They veritably "hounded" the musical directors or counselors to get them to come to their clubs, and, when finally the latter were not able to make the rounds frequently enough, the boys took to singing without accompaniment or direction. This interest also took the form of composing on the piano and of "picking out" tunes (often with one finger), with a number of the members grouped around the instrument, humming or singing.

The emphasis upon singing must not be taken to mean that concerts, the opera, and music festivals should be eliminated. Pupils and club members should be encouraged to attend these, both in groups and individually, but these spectator forms ought not become the sole source of the musical education of young people. If a sufficient number can be found who can play instruments, and facilities to train them for orchestral work exist, opportunity should be offered for organized musical groups. A center or school with a musical department should strive to organize as many musical groups as possible: duets, trios, and quartettes—all on a voluntary basis. The better of these musical groups can help much in creating a musical atmosphere in the institution. They can give concerts before small groups, before gatherings of several clubs, at parties and entertainments.

At best, however, instrumental music offers expression to a comparatively small number. The majority cannot participate in it so readily as they can in singing. Singing is, therefore, a better vehicle in the education of young people than instrumental work, for it offers opportunities for musical expression to a larger number. Another point must be noted. Young people's appreciation is intensified through expression. Responsiveness to art, music, and thought is increased through participation much more than through receptivity. Teaching a child to play an instrument is no guarantee that he will love or respond to music. In fact, the didactic method employed, and the forced "practice periods," serve to antagonize the child against music.

It was found that a creative musical experience extends beyond the confines of that subject. Its relation to poetry, to the dance, and to dramatic expression should be employed in general education. In conversations, through stray ques-

tions and informal remarks, such topics arise as the nature of a symphony, the origin of jazz, forms of musical expression, lives of composers, and the characteristics of music in different countries. In the experimental work under the direction of the present writer, a great deal of vital and meaningful information accrued quite incidentally through music as well as through other special activities. In one club the reading of Ibsen's *Peer Gynt* grew out of listening to phonograph records of Grieg's suite of that name. The leader described the dances that accompany the music, and thus the boys discovered the possibility of expressing the same idea or emotion through music, the dance, and through poetry. These learnings can be extended in a great many directions as the musical work develops: the place of music and singing in culture; the relation of culture forms to contemporary musical forms; the place of music in the mental life of man; sources of music; sponsorship of music in the past and in modern times; musical forms in various stages of human development; forms of musical expression in other races (especially in Africa and the Orient); the lives of great composers, etc.—these could be some of the topics that grow out of such work.

In addition to formal musical groups and orchestras, the "toy orchestra" must be mentioned as an excellent opportunity for expressing native rhythm. It also engages the play spirit. A toy orchestra is one in which the melody is carried chiefly by the piano or violin, to the accompaniment of various percussion instruments, such as drums, triangles, xylophones, and common objects, such as frying pans, pots, tin cans, water glasses, etc. The piano or violin is usually played by an adult. Entertainments, festivals, dramatics, and group parties supply motivation for such an ensemble.<sup>1</sup>

The type of songs used in creative group work is rather important. Boys and girls, especially the latter, are exposed to "crooning" and "torch" songs filled with maudlin sentimentalism and romanticism. On the other hand, classical music of the masters is also unsuitable for undeveloped musical taste. School courses in music appreciation and the radio help considerably in refining the senses, but education cannot rely entirely on these agencies. In the radio, especially, the musical standard is unreliable. Much that is bad is included

<sup>1</sup> See Chapter XIII, "The Educational Value of Parties."



with a much smaller amount of what is worth while. Some popular songs have fine melodies and musical quality. Their lyrics, however, are quite stupid. Among the suitable types of songs are ballads and folksongs based upon folklore, stories, historic events, heroic lives, the sea and sailors. The words and music of these often possess a heroic quality. They have rhythmic repetition and a crescendo that appeals to young people. Their content can arouse emotion both through word and melody because of their stirring quality as well as their genuineness. Children and young people also respond joyfully to humorous songs. These should by all means be included in the repertoire of group singing.

As a development, melodious music can be introduced: for example, serious and pensive songs, such as those by Schubert. The present writer has found marked response to more serious music and to some liturgical pieces. Reverent silence and peace and complete yielding to their strains pervaded the room. Not a murmur or a movement was heard. If a song truly expresses the emotion that it was intended to express, it arrests attention. Songs like these, sincere and honest, with no theatricality or savage appeal, refine the soul and enhance good taste. But appreciation of them must be gradually built up.

Songs of various nations, many of which are obtainable in translation, make excellent singing material of educational value. Many of these songs are very meaningful. They are rich with tradition and folklore, and are melodious. The difficulty that the music of the masters presents in this work is that it too often necessitates part-singing and sight-reading. This requires more training than the average person has. However, songs and music of higher order should be a part of the educative environment. One method of accomplishing this is the *interpretative concert* for small groups. It is suggested that, in addition to group singing, fine music should be played (for short periods, to be sure) before individual or a gathering of several groups. The audience should, however, never grow beyond the size of a small, intimate gathering. Here a few short and pointed remarks on the music, the composer, the mood and form of the compositions, can be interspersed in the playing. This technique may gradually lead to lecture-recitals. The general principles outlined are applicable also to adult leisure-time education.

The class, club, or center song book is another device for encouraging interest in music. Material for such a book should be gradually accumulated and issued, preferably by age groups. These song books would not only be of help to the teacher and leader, and the members, but also to their pupils. It should prove a fruitful activity project. It is, of course, assumed that the work would be done entirely by the pupils themselves, who would have in their charge all the details incidental to accumulation of songs and of issuing such a book. Songs would be written by members for inclusion in it. The books can be so arranged that a song can be illustrated by the owners either on the page where the text appears or on opposite pages. This proved very successful and valuable in schools where the scheme was tried. The emotions aroused by song seek graphic as well as muscular and vocal expression.

Music is not in the same category as are manual activities. It does not occur spontaneously as a response to external conditions, such as stimulating materials and tools. The participation of an adult is required here on a more active basis than in manual work. He either initiates or suggests singing; he accompanies on the piano, and co-ordinates the group, for singing and orchestra are essentially group enterprises. But, here also the adult leader must refrain from becoming didactic and arbitrary. Rather, he must aim to arouse interest indirectly, and allow the group members to take the lead in the singing, in the choice of songs, in arranging a song book, or whatever activity may arise. The music or group leader must be careful to prevent the formulation of a definite program in advance, though a tentative plan may be necessary for guidance of the adults themselves. The tentative plan adopted in our own work was something as follows:

The place to begin singing and music is in the individual group and not in large masses. Observation of each group was necessary before active work began to ascertain the capacity and caliber of the persons involved. We found that the best approach is to have the music leader sit at the piano before or after the regular meeting of the club, and play the songs the group may want to sing. We gradually introduced new songs as a friendly and comradely relation became established between the music counselor and the members of clubs. Later on, after the clubs had a taste of singing, the

counselor waited for invitations from boys or their leaders. This was necessary, for it was found that the unplanned visits by the visiting musician disrupted other work of the group.

In one institution where this approach was tried out, there were more calls for the music counselor than he was able to meet. In the latter part of the year, when mass activities increased, his entire time was diverted to large musical and dramatic enterprises of the clubs. The problem was solved when the counselor assigned a room where he could be found at stated hours. Soon members developed the habit of dropping in for informal chats, to play the victrola or piano, and to sing and discuss music, in addition to singing at their club meetings on their own. The boys with the music counselor later arranged a musical exhibit: pictures of composers, old scores, programs, books on music, etc. It was in this room that the idea of group co-activity had its inception. It occurred in the following manner: Two or three clubs gathered once for singing, listening to records, and piano playing. This experience, which was new to them, gave rise to the idea of clubs inviting other clubs for various enterprises. This became a permanent feature of the club work at that particular center. Out of these casual group contacts, large enterprises involving fifteen and more clubs developed. Boys wrote many songs. The lyrics were written by one or two boys, but the music was usually composed by members of the club in a body. Each contributed to the final product, modifying and suggesting new phrasings and different development of the melody. The notes of the melody finally adopted were written down by the counselor.

It is not possible to indicate here all the opportunities of extending musical expression in creative group work. We shall, however, mention one of these forms because of its universality: namely, dancing. Rhythmic expression finds its most perfect form in muscular movement to the accompaniment of rhythmic sound: some form of music—vocal or instrumental—song, piano, percussion, poetry, chant. Indeed, young children respond to rhythmic sounds of any sort by bodily movements: swaying, skipping, arm and head motion, and embryonic dancing. If cultural taboos did not check this form of spontaneous and automatic response, it would be carried into adulthood. Among adults the occasions for dancing are more or less defined, and, though the

impulse for it may arise at other times, habit and gradual conditioning reserve its appearance for specific group-approved occasions.

The dance rhythm, however, is ever present in the human organization; and, if its expression can be made pleasing and beautiful, much joy and peace can be derived from it. Through the dance are activated root processes in the organism, and the very core of being is affected. A good education would, therefore, encourage free dance expression and later give it form and richness through proper training. There are at present a great number of "systems" of dance instruction. The systems to be preferred are those that permit the child the greatest degree of free self-expression and afford the adult the most opportunity for creative imagination and an honest release to his emotions. It should be kept in mind that one of the important values of the dance is co-ordination of aural, nerve, and muscular rhythm. This co-ordination strengthens poise and develops power.

In leisure-time education, formal aesthetic dancing classes for adults may be in place. It will be found, however, that boys almost never join these dance groups (unless it be social or ballroom dancing). Girls come to such groups in very small numbers. Aesthetic or interpretive dancing can be best introduced through inclusion in plays, recitals, pageants, and other forms of dramatic expression. These purposive performances will serve to re-awaken the rhythmic sense on a higher level than it is usually expressed.

## CHAPTER IX

### CREATIVE DRAMATICS AND PLAYWRITING

#### I

The twelve-to-thirteen-year-old group in a "progressive" school held a series of discussions under the general title of *Social Science*. They studied the different nationalities in the melting pot of New York. Trips to various parts of the city were made, where the children became acquainted with peoples of strange habits and unfamiliar tongues. Markets were visited, and the life of the foreign population studied. Much local color was thus gathered and the children came to know some general characteristics of several nationalities: their appearance, dress, habits. Representative men and women of these nationalities were invited by the teacher to talk to the class on conditions in their respective countries, their customs, history, art, and literature. The children asked many questions and did much reading in connection with this general interest. Some clipped material from newspapers and magazines and kept it in special folders.

When the matter of giving a play came up (to be given in the auditorium for the entire school and parents), the majority of the class voted for an "Irish Play." The children were fascinated by the poetic and mythical quality of the Irish folklore and legends, and set out to work on plots with great gusto. At first a general outline was prepared by a girl of twelve, who had borrowed characters from a number of Irish legends and had woven them into one tale. It would be difficult for even the most learned savant on Irish literature to recognize these characters save for their names, though the spirit of the Irish legends was fully retained. The plan, however, was not a final one; for it had been decided at a special meeting of the class that only a very general outline be submitted, because, as one girl put it, "We may add to it when we get into the excitement of it and think of things that we never thought of before. We can give the general idea of it, but all the things we give, we will probably change a great deal."

The children set out conscientiously to make the play a

group enterprise, so that many characters were added to the original plan. A dance of the mermaids, a feast, and a legend to be told by the Scribe were also gradually introduced in rehearsals. One of the questions that was hotly debated was whether it was necessary to have a love story. It was decided that there was no need for this, since in the opinion of the young playwrights, "there was some very good reading that had no love story in it." The composite result consisted of the following yarn:

There was once in Ireland a happy, jolly, and lovely fellow named Finn. He was the leader of a tribe called Feina and very much beloved by his tribesmen. He was a warrior and "a nice big soldier, who killed a lot of people—bad people." One bad-hearted person, Grania, who wore a green gown, was really a snake, but transformed herself into a pretty girl. Grania and Finn were mortal enemies. (Evidently Finn represents the good spirit, Grania the evil.)

Gaul, a friend and lieutenant of Finn, is having a feast in Finn's palace, with all the warriors gathered. Grania, in the guise of a beautiful young lady, comes bearing wine for the brave and noble Gaul and his knights, the berries for which she has gathered herself in the marshes of Ireland, and squeezed the wine from them with her own hands. By her charms she persuades everybody present to drink. But this wine has been "enchanted," and all fall asleep. Finn's men will remain under the spell forever, unless he can find a trumpet, blow it three times, and arouse them. But this trumpet is hidden and no one knows where it is, except the King of the Sea, who has a son, the Sea Monster. The King of the Sea lives in Moy Mell, which is filled with Mermaids and seagrass. Shinackay is a story-teller who warns Finn, on his return, of the evil that has befallen his knights, and they both set out to Moy Mell to get the secret of the hidden trumpet. A battle ensues between Finn and the Sea King. Finn is victorious and the Sea King is forced to help Finn find the trumpet.

During the next act Finn enters Grania's cave, where she is plotting his destruction. But Finn, having obtained "the magic power of perfect knowledge by eating a salmon found in Moy Mell," now has the power over Grania, whom he transforms into the spirit of the air. With his trumpet and the "Tooth of Knowledge" (this was also the name of the play), he returns to the palace, blows the horn, and is received by his band with great joy and jollification.

The list of characters in the play was as follows: The

Scribe, the Minister, Gaul, Grania, Shinackay, Finn, King of the Sea, Sea Monster, Oracle, Knights of the Feina, Mermaids of Moy Mell.

It can be readily seen that the story is entirely original: only the spirit of the Irish legend and the characters were borrowed and assembled. The children had held many rehearsals and made many changes as they went on with it. New characters and new elements were introduced through suggestions from individual children, and the final play was quite different from the plot originally submitted. The final result was the product of a co-operative mind, of a give-and-take process, in which everyone took part. As the time for the performance was approaching, each child was assigned special duties incidental to the production of the play. Several had charge of the scenery. Some had to see that children made the costumes for themselves on time. Others were put in charge of the lighting effects.

Costumes, decorations and settings were evolved as new ideas were introduced by the co-operating authors and players. In this connection, it is possible to gauge the level of development, resourcefulness, and information of the children. The more developed they are, the more variegated and perfect is the final product. These children had learned to use dyes; they therefore dyed their costumes instead of buying colored materials, and thus produced much more effective results. Most of the girls in this group and some of the boys as well did a great deal of painting. As a result they painted the scenery. They also made curtains and some of the furniture. Their proficiency in shopwork made itself felt in many ways during the setting of the play. Knowledge of scientific facts was made use of, and information of every kind was borrowed to produce the final whole. For example, the concept of a "nucleus" was introduced by the children in the final plan of the play and their fine feeling for language is clearly shown by the following lines—two of many similar ones. At one point Shinackay says: "Come, Oh Finn, I know the way in my dreams." At another, Grania claims, "My charms are *blue* and *green*."

## 2

Expression in dramatic form is motivated by what seems to be a primary tendency of impersonation. Anthropologists

find that impersonation is practiced universally by primitives. Their ceremonials, religious rites, and witchcraft are based on it, as well as their amusements and festivities. According to the occasion, they impersonate animals, natural objects, crops, and spirits. This tendency to impersonate is as common with children as it is among the primitives. Like the primitives, they impersonate animals, flowers, parents, teachers. Just what the place of this tendency is in the social and psychological development of man is obscure, but an analysis of the content of play making may throw some light. Those who have observed children's self-originated plays, dramatics, pantomime, etc., have come to the conclusion that the children identify themselves with the objects or persons that they represent. In phantasy they become endowed with the virtues and the powers possessed by the assumed characters and objects, and in numerous instances the characters chosen for impersonation are those that are closest to their hearts. Whatever the reasons for such behavior may be, an education that seeks to intensify and develop native predilections and individual characteristics cannot minimize the importance and value of creative dramatics.

In addition to the fact that dramatics engages the native desire to impersonate, it also offers opportunities for original and creative work in many forms. "The drama, more than any other single art, represents an integration of all the processes of self-expression. It is at once the most completely personal, individualistic and intimate, as well as the highly socialized art. Rich in content, varied in means, it represents also an effective union of intellect and emotion. Hence its creative possibilities are practically unlimited."<sup>1</sup>

As already indicated, the enrichment and strengthening of personality occurs through the use of the components that constitute it; and since impersonation, manual work, art, design, music, and group activity—all of which are involved in creative dramatics—are such components, its educative value becomes at once apparent. But though dramatics, as an expression, is an excellent educational medium, the real value lies in its creative aspect rather than in the producing of plays in the conventional sense. There is little educational value in the type of play production in which the par-

<sup>1</sup> H. O. Rugg and A. Shumaker, *The Child-Centered School*, World Book Company, Yonkers-on-Hudson, 1928, p. 264.



ticipants are required to memorize lines and to recite them at a given cue, with gestures and intonation carefully and persistently drilled by an adult. This type of dramatic work makes of the participants automatons and puppets, and runs counter to the central intention of personality education.

The appeal of the ordinary dramatic performance is almost entirely to ego-centric interests, such as exhibitionism, self-assertion, power, desire to attract attention, to occupy the center of the stage, to make believe as an escape from reality. Again, the superficiality with which the youthful actors represent characters in plays leads to half-learning and to confusion. They do not acquire any understanding of the character's problems. They do not learn to appreciate his conflicts, or grasp the significance of the plot and dramatic situation. This type of dramatics encourages superficial thinking and unsympathetic response to others. Character education, on the contrary, ought to emphasize sincerity and honesty, thoughtfulness, insight and sympathy—characteristics that are not engendered by mere impersonation.

In the light of these considerations, play production is not a profitable activity for clubs of younger people, traditional club programming notwithstanding. Play producing, like most of the traditional club and school devices, may engage the group and keep it busy. In view of the fact that there are so many more worth-while occupations a group can engage in, however, this type of dramatic work may prove wasteful by contrast.

Dramatics are nearly always promoted and directed by adult leaders, though some details may be carried out by a few of the members. In our own observation, play producing is resorted to as a means of filling time, to give the group "something to do." The contention that play producing is essentially a group enterprise, and therefore valuable in social education, is only partially justifiable. In most instances it involves only few of the members and is not motivated by a group feeling. The few are selected from the group on a competitive basis.

The method commonly employed in amateur acting—that of representing a character without a deep comprehension of its nature and problems—we propose to call *simulating*. Acting a character with such understanding or sympathy as to be able actually to experience the emotions and conflicts of

such a character, we shall designate as acting by *identification*. It would seem of little value for a growing personality and a groping intellect to imitate characters theatrically, and therefore insincerely. To imitate the bearing, gestures, and voice of a character without a deeper responsiveness to it is of no educational significance. Personality growth and the expansion of emotional horizons require a thoroughgoing understanding of the play, its meaning, its significance, and the nature of the characters and their emotions.

The preference for plays that deal with characters and situations on their own level is displayed by boys and girls whenever an opportunity presents itself. The customary method of choosing plays blocks this tendency. Conventionally, plays are chosen from a repertoire of material for adults or written by adults for children, but with the adult point of view. Some of these plays become more or less incorporated into the tradition of a given school or center, and are repeated year after year.

In a study made of creative dramatics under the direction of the present writer, it was found that boys fourteen to sixteen years of age "pounced upon plays that consisted of characters of their own age. They then proceeded on their own to analyze the behavior and reactions of these characters and to *compare them with their own*." Obviously, the interest and ability to make such analyses and comparisons would not exist if the age discrepancy between the actors and the characters were too great. In the same study, a test was made as to topical interests in dramatics of boys and girls eighteen to twenty years old. The approach was made through original play writing. The topics suggested by them, and which are discussed later in the chapter, indicate that many of the plots dealt with problems and situations that concerned them in their everyday life. Among the many significant responses, one will be noted here for its special importance. Almost the first response to the suggestion for writing and producing an original play was that "it must be a comedy."

The desire to impersonate can be used for the ends of personality enrichment, enhancement of power of expression and communication, and the development of creative imagination. This can best be achieved, however, by means of original plots, situations, and dialogue that grow out of and reflect the experience, feelings, and thought of the partici-

pants. Under these conditions, acting is not mere simulation, but rather a deeper and more meaningful process of identification. In adult dramatics, as well, a play should first be discussed as a work of art, as literature, as a social treatise, as a psychological character analysis, as a doctrine, as an intention on the part of the writer, before it is put into rehearsal. Questions such as the function of the drama as a social force, as a form of art, as propaganda, as a form of expression, and such other elements and phases should be brought out in group discussion in advance of production. Analysis of the individual characters, their conflicts, their value to the play, their motives and symbolism should be considered. By these means, a dramatic group can also become educational, which should be the true function of amateur dramatics.

## 3

Some professional directors maintain that objective consideration and intellectual comprehension of the play and characters attenuates the subtlety of the acting: that the actor must respond to *nuances* of the play-situation unconsciously and sensitively rather than intellectually. Such organizations as the Moscow Art Theatre, for example, disprove this contention; but even if this were not true, the technique employed in professional production is not suitable for education. The emphasis in professional production is entirely upon external effects; in educational production, the end aimed at in a play is its developmental value to the participants. "The weakness of professionalism is its unimaginative attitude toward the latent enthusiasm and ability. . . ." says Mrs. Mary K. Simkhovitch in reference to the readiness for service in the community; but her comment is equally true of all educational effort. The specialist places his subject and his technique-process above the process of the growing personality. He is subject-motivated rather than child-motivated. It is a noteworthy fact that the most significant changes in education were wrought by non-professional persons. Progress in nearly all human effort involves an attack by non-professional but gifted individuals upon traditional and rigidly-adhered-to techniques and attitudes. The great need, therefore, is the proper choice of teachers and directors whose responsiveness to the creative drives of the pupils is

of greater consideration than their information and subject-knowledge. The latter can be easily acquired; the former is largely an innate attribute found only among persons who have themselves experienced the revelations of a creative urge expressed and translated into palpable forms.

Adult as well as children's groups need not confine themselves to plays. As a matter of fact, play writing and production are a rather advanced form of dramatic expression. Other and simpler forms are more suitable in the early stages of dramatic work. Mime, impersonations, puppets, and marionettes (including cardboard figures), pageants, and festivals are means simpler and more suitable for the beginnings of dramatic work, especially with young people. Among the most common and most valuable dramatic forms for general personality development are the imaginative dramatization and impersonation that occur spontaneously in children's free group and individual play. This imaginative re-interpretation of experience and thought and discharge of phantasy are valuable both for learning about the world and for emotional release. Free impersonation involves identification and, therefore, a deeper understanding and sympathy. The child learns to like a puppy by being a puppy. It is not possible at the present juncture to discuss the value and function of phantasy in the development of personality, but it need be stated that the expression of phantasy in objective forms increases the sense of reality.

A good education, therefore, seizes at every opportunity and at all forms of dramatic expression as they appear informally and spontaneously. The teacher or club leader introduces conscious direction at points where the spontaneous impulsion needs definite and satisfying outcomes. Because of the need for brevity here, the reader is referred to the excellent books dealing with creative dramatics, notably *Creative Expression*.<sup>\*</sup>

The approach and methods advocated by progressive schools have to be modified to meet conditions as we find them in public schools, clubs, centers, and other forms of leisure-time education. The leader should participate more actively in introducing the idea of creative play production and play writing than may be necessary in an entirely free

<sup>\*</sup> Edited by G. Hartman and A. Shumaker. John Day Company, New York.

school with small, intimate classes. The continuous contact of the pupils in a school situation favors such group enterprises as plays, festivals, and pageants. In the club and center, contact and interactions are not so continuous and so variegated and, therefore, not so conducive to the origination of group work of this nature. Dramatics is different from shopwork, pure art, or laboratory work. The latter appeal basically to the individual's impulses to create and manipulate. Dramatics in clubs and in leisure-time education are the type of *group* enterprise that requires the leader's co-operation to supply stability and continuity. Leader-function in dramatics is akin to that in a group discussion.<sup>3</sup>

In our own experimentation with creative dramatics in clubs, we found that the most natural stimulus for this work in a center for leisure-time education is the festival and pageant of large groups, and parties and entertainments of individual clubs, or a combination of several such clubs. We were, in addition, successful also in stimulating play writing among boys and girls by an approach to be described later in this and subsequent chapters.

Festivals and pageants (not play contests) are the most natural motivations for this work. The initiative for it should come from the various age-league councils for the purpose of celebrating holidays, special events, or a "league day." Thus, the junior, intermediate, and senior leagues, or other such age subdivisions that may exist in a center, stimulate the separate clubs, individual members, and teams of two and three to present "numbers" at these affairs. In pageants, the co-operation of several or all the clubs of the league would be required. In schools, initiative may be taken by individual classes or by a committee representing classes of the same grade or age levels. Here dramatics can grow from literature, history and other social studies; or they may be a product of the pupil's creative phantasy and imagination. (See p. 111.) Festivals and pageants are as suitable for schools as they are for clubs and centers. The school, however, offers more possibilities for creative dramatics.

Other traditional elements that educative dramatics must aim to eliminate are the imitative quality, excessive sophistication, and over-maturity. Good dramatic work of a creative

<sup>3</sup> See Chapter V, pp. 86-88.

nature is simple and honest. Our records (which cannot be included in the present volume because of their length) indicate that younger children's original plays are simple, and that they grow sophisticated as the young authors come under the influence of commercial amusements. In some of our groups carried on creatively, impromptu skits, stunts, and improvised amusement forms occupied their complete attention on many occasions. In younger children, the creative spark is not fully extinguished. We found this spark lacking, however, among most boys and girls above eighteen. This recognition serves to emphasize the importance of creative work along all lines of endeavor by persons of all ages. It is particularly important for younger people. Aesthetic taste reflects environment and cultural background. Amusement standards are set by agencies that do not seek to foster the more cultured diversions. They are motivated entirely by profit.

Taste cannot be transmitted; it evolves with inner development and refinement of the primitive drives. Direct attack upon bad taste is not effective; it serves only to increase guilt feeling, and alienates the pupil from the teacher or leader. Tactics that repress primitive urges encourage surreptitious expression, or may even create neuroses. The approach must be one of raising aesthetic standards by reaching the unconscious through expression in many fields. Contact with inspiring individuals and refining experiences are effective. At the same time, the habitual idea as to what an entertainment constitutes must be gradually changed through indirect suggestion by the adult and by opening up new possibilities to his pupils.

The first impulse on the part of young people is to copy the cheap theater, vaudeville, and movies—the only things they have seen in the line of entertainment. Leaders ought to encourage attendance at performances of a more evolved nature. They can also gradually stimulate by indirect means originality and spontaneity.

Original play writing is best suited for younger boys and girls because they are less self-conscious as to the effect upon the audience; and the audience is less critical of them than it would be of older people. The value of play writing, in addition to many other obvious advantages, is that it involves a process of selecting material out of the vortex of life that

interests the writers, and that they consider as suitable for a play. These situations are dramatic and meaningful to the young authors. By combining these situations, adding characters and indicating relations between them, the writers learn not only play writing but also life itself. The suitable plot and action for a play is a situation that is directly related to the life of those who project it. Thus, at certain stages of the child's development, plays of phantasy and imagination are appropriate, while heroic situations elicit response of early adolescents, and realism and humor are suitable for later adolescents and for adults.

## 4

The sources of plots are many: stories or school subject matter, such as history, that can be dramatized; inventing sequences to stories and books that members have read; recasting, changing, or expanding plays; and, finally, devising original plots. Our own experience in schools and centers indicates that the greatest value from such work lies in group activity: i. e., where the group evolve the plot, action, and dialogue, and where they stage and produce it themselves for presentation and adoption by the club. The group method serves to arouse greater enthusiasm; it intensifies the sense of participation; and the result is always richer and more complete. But perhaps the greatest advantage of this method over the committee or individual authorship is that it involves all members in the creative process; they stimulate each other and live through a vital and meaningful group experience. The actual writing of the dialogue, however, has to be done by one or a few persons.

The reaction of a special dramatic group of boys and girls of eighteen to twenty, who were producing plays by other authors in the traditional manner, to original play writing may be of interest at this point. The leader of the group made the suggestion that such a policy might be adopted with advantage, and assured them that, although he would always be glad to be of help to them, they ought to plan to rely upon themselves entirely. A summary of the first discussion that followed the acceptance of the plan is given below:

They decided that it was necessary:

1. To decide upon the type of play they desired.

2. To choose a "co-ordinating" chairman, who should be responsible for the progress of the play (through sub-committees if necessary), including scenery, costuming, make-up, etc.

3. To get a secretary who should notify the group or sub-committees of progress being made, keep a record of progress, and handle any secretarial duties that might arise (with the exception of notices of meetings, which were to be handled by the regular secretary).

They also decided that the group as a whole were to select the plot. There followed then a discussion between those who favored the selection of a type as against those who thought that the plot alone was important as an initial step. The decision was to select first not the plot but the situation. Also, the group were not to undertake an unproduceable situation or plot.

Then the question arose as to what was the idea behind this whole enterprise. A lively discussion ensued, the outcome of which was that the aims were to write a play with a view to having the group do everything in connection with its production, including scenery building, costume designing and making, staging, and so forth.

Then the question was raised as to whether the plot should be "real" or phantasy. The group thought that if it was not real, they would have a freer range. Others favored farce, and one suggested an "abstract" play. Two of the members suggested dramatizing a book or ideas from books.

At the following meeting the group got together rather promptly, seated themselves around a table, and proceeded, in the absence of the leader, to discuss plans. Three of the members had their suggestions written out. One girl had about a dozen ideas. The secretary was taking rather copious minutes, and the discussion was lively. There was a good deal of very healthy thinking aloud—something that the group situation stimulated—and the final idea that was adopted was a product of this. Then a sudden inspiration came to the girl of the many ideas. Having heard the various suggestions from others, she now offered her proposal rather timidly, but the group was quick to grasp it and develop it into a fine plot.

Among the themes suggested (as shown by the secretary's record) were: a family problem of parents versus children;



the private life of a famous man; youth in the post-war era; *Grand Hotel* theme—people riding in the subway; religious quandary—faith versus myth; the dramatization of one phase of Poe's love life; a social drama of today's problems and propaganda; an expansion of the themes in *Arrow-smith* and *Backstreet*; young people and peace propaganda; the depression strikes a well-to-do family of stage-struck children; a timid poet falls in love with a girl who makes him write a great novel; a week-end at a roadhouse; a bashful Negro tries to propose to a Negress, with encouragement from her; some one disturbs the past of a man; expansion of a legend; a teacher playing hookey; an elderly man in quest of youthful experiences; a Utopia for adolescents to discuss their problems. The last topic was accepted as the theme of the play.

In one of the centers we circulated the idea that play writing is a desirable possibility for club work.<sup>4</sup> This was first done through informal conversations with club leaders and members of senior clubs; and occasionally in remarks during talks with younger boys and girls. Finally, a course of four meetings was offered for leaders and others interested in the subject. While a favorable atmosphere was thus being created, a number of groups were undertaking to try out the idea. One group of girls of fifteen to sixteen years were at a loss to find a plot. The leader asked one of the girls who expressed her dilemma: "What would you like to be when you grow up?" "I'd like to be a nurse." "That is a good subject for a play. Let's see what we can make of it." The group of about twelve girls proceeded to suggest "the story," which in its final form was something as follows:

The poor girl has ambitions to become a nurse, but her family is so poor that she is compelled to do her preparatory work in an evening high school, while earning a living and helping maintain her family by working during the day. Finally she enters a hospital for her training, and falls in love with a struggling medical student, who also, because of poverty, must leave his home town to study "out West," where tuition and living costs are lower and where he earns part of his expenses by working evenings. In addition, the boy's mother disapproves of her son's interest in the student-nurse

<sup>4</sup>It will be found that new and original work meets with great favor. The difficulty lies in the traditions of each school and center, which each succeeding generation of pupils and members accepts without question.

("she is a mean, cranky old woman, who has only one son") and attempts to block the match in every way possible. The strain, overwork, and worry affect the girl's eyesight; but she keeps it from her superiors at the hospital and has her younger brother read to her the lessons, which she memorizes. Finally she graduates, and, in spite of her handicap, is able to earn enough money to help her lover financially. When he becomes a great doctor he performs a "miracle operation" and restores the health of her eyes. Then they get married.

The plot was built up step by step, with numerous changes and additions, characters were added (about ten in all), and individual scenes were planned in sequence. Several male actors were to be borrowed from a boys' club in the same age division.

Encouraged by the results of this play, one of the members suggested that a "humorous play" be their next project. The girl said:

"We moved today to another house, and I am tired. Let's think of a funny play for next time."

The leader interjected: "I wonder if we can write a funny play around your moving."

"I think we can. We had some fun today, too. The expressman dropped a drawer from one of our dressers in the street, and all the things scattered."

"Can we build a play around this?" asked the leader. The girls set to thinking, and a number of suggestions were forthcoming. The final story for a comedy was as follows:

Four sisters, terribly excitable persons, are supervising the moving of a large family, the other members of which do not appear on the scene. They continually get in each other's way; they squabble and disagree and throw things over in their excitement. The expressmen are also very clumsy. They let things fly around the street, drop drawers and valises, which open up and scatter their contents. At last the things are moved to the new home, and the sisters again get into numerous squabbles about placing the furniture, hanging the curtains, and the like, until finally the house is settled with the sisters at swords' points and completely exhausted. Then (and this suggestion came from the girl who first proposed the play) the janitor walks in and informs them that they moved to an apartment on the wrong floor.

In many instances, however, young people offer resistance

to original play writing. Both teachers and leaders, as well as their charges, may view such an enterprise with considerable misgiving. They feel too inadequate for it. Creativity, however, can sometimes be superimposed upon a ready-made play as in the following instance of a first attempt at play writing:

A club of boys, fourteen to fifteen years old, asked the leader to suggest to them titles of one-act plays for the Dramatic Festival (not contest) that was sponsored by their age-league council. The leader suggested a number of such titles, in the field of general social problems and comedy. At the following meeting some of the boys came in with a play, *Little Heroes*, by David Pinski. This play was not among those suggested, though another one by the same author was included in the leader's list.

The element that attracted them to the play most was an anti-war episode, with characters all of their own ages. They insisted that the leader read the play to them. They all commented that the play was good, though "some of the language and choice of words was not so good." They agreed though, that as an anti-war play, it wasn't so good as *Peace on Earth*, which they had seen as a group the week before. The leader suggested that if any of the language did not suit them, they might rewrite it in spots. This suggestion they accepted enthusiastically, and decided to adopt the play in an altered form.

Two weeks later an animated discussion arose as a result of the reconstruction of the play. Its ideology was attacked by some and defended by others. The defeatist attitude of the writer came under sharp criticism. They thought that the views expressed by the fourteen-year-old boy were "unintelligent." They, the members of the club, "are educated as to how wars come about; they know that the main trouble is with the higher-ups." The leader then suggested that, if their own ideas clashed with those of the play, they could write them in.

Two of the boys liked this suggestion, and came forward with ideas as to how the propaganda element might be introduced, still keeping the play the same as before. This, they thought, could be done by adding a character—an older boy who would come on the stage near the end "and tell them what's what." Another suggestion was to eliminate the be-

ginning of the play, start with the middle, and write a new continuity that would occur in the same situation as the original play. "But," remarked one, "we'll have a different play altogether!" And that idea proved abhorrent. The leader attempted gently to take them along the steps of writing a play of their own interests and ideas. The boys balked at the thought of writing something new when they already had tangible plans at hand. They then proceeded to justify this stand by saying that "a play should only entertain, not have too much propaganda, anyway." It should not teach too much. Furthermore, some argued, boys and girls of their ages would not understand propaganda. They finally decided that all they might do was to produce the play as it was, with slight modifications in language.

5

Of no small educative significance in creative dramatics are the various manual and art activities that enter into its complex. The members of the eighteen-to-twenty-year-old group to which reference has already been made at once saw such possibilities when the question of original play writing came up. Hitherto the stage sets had been made for them by professional stage hands, who were paid out of the proceeds of the plays. When the plan for creative dramatics was being contemplated, among the first possibilities that came to their minds were costuming, lighting, scenery construction, painting, and stage setting. The prospect of this manual-creative work seemed to elicit more enthusiasm than the play writing itself, and the very first meeting saw the birth of a stagecraft group. An interesting sidelight of this development was that the girls of the group responded more warmly to this aspect of play production than did the boys, and, in addition to the costuming and scenery painting, actually worked with tools in scenery construction.

As already suggested, creative dramatics is in a real sense a confluence of many constructional, art, literary, and intellectual skills. Here the plastic arts, mechanical prowess, manual dexterity, and, in some instances, music, the dance, and singing are integrated. To this must be added also literary expression, voice culture, posture, discussion, and psychological development in a number of directions: reduction of self-consciousness, power of identification, ability in group action,

and emotional release attained through creative expression in the various media involved. Dramatics, as described here, provides opportunities for individual members to work in their favorite fields in a group situation, which, as already stated, is of great educative value.

Our records of creative dramatics (especially play writing) indicate that valuable interchange of ideas arose not only in matters of play construction, but also on subjects of general cultural interest: psychology, logic of behavior, human motives, social setting, individual responses to external conditions, mental "quirks," relations between parents and children and between boys and girls, and numerous other such topics. It is quite evident that the motivations supplied by an activity that stimulates the desire to discover meanings and significances in the life around and within is of immeasurable value. Although play writing and play production on this plan may not conform with professional *mores* and efficiency techniques, it does become, however, a potent educative influence. This method involves native action-interests, manipulative and reflective drives, and group action: it appeals to all areas of the personality.

It is in complete conformity with creative education for an adult to undertake to put a play written by young people into a form that will give them the greatest satisfaction. To assure this satisfaction, it may be necessary for him to put the "final touches" to the play. He may also actively help in the production itself. This procedure must not be confounded with that in which the adult assumes the directorial and managerial rôle *in advance* of the original creative procedure, and thus limits the inner experience of the group.

## CHAPTER X

### CREATIVE WRITING

Writing as a form of original expression is comparatively new in education. Literature was something pupils were required to absorb, analyze, and "appreciate" under the direction and instruction of a master. Poetry was rhymes to be memorized and recited in class, with proper cadence and intonation. The more dramatic and sing-song the rendition, the more retentive the memory, the better was the mark that appeared on the quarter's report card. In recent years, however, and particularly as a result of the efforts of progressive schools, literary expression has been established as a valuable and highly educational means for personality development.

Creative writing grows naturally out of a vital and stimulating school life. It cannot be stimulated directly in an atmosphere of strict formalism and rigidity. The flow of emotion and thought that culminates in literary expression is a by-product of released power and feeling. It cannot be forced; it cannot be cajoled or even "encouraged" directly. Word formulation and expression can be released only through a friendly and hospitable atmosphere, and fed by spiritual enrichment and aesthetic experience. The needs of these are derived from *experiencing* good literature, the arts, great thoughts, and stimulating persons. Creativity through words is impossible in an environment of spiritual and intellectual impoverishment. Expansiveness and release of thought and emotion need understanding and encouragement from adults, and only those adults who are capable of this understanding can expect to help young persons in literary as well as other forms of creativity.

It must be noted that, in other arts, motivation for expression is partly supplied by the materials involved in the art itself; but in literature there are no palpable external stimuli. For this reason, perhaps, literary expression is less widespread among school children than the arts involving manual work and materials would be, with equal opportunities. In addition, it must be recognized that language imagery and a language sense are among specific talents. These talents

are more highly evolved because they utilize abstractions only, and are, therefore, rarer than those talents that spring from more biologic sources, such as the manipulative arts.

Although children's literary expression draws upon a rich emotional, intellectual, and aesthetic life, there are specific means by which this expression can be stimulated. Chief among these are creative dramatics of various forms, class or club publications, school or center organs, authors' literary evenings, and special writers' groups. It must be emphasized that special classes for teaching "creative writing" are contrary to the spirit and intention of this work. As already indicated, literary creativity cannot be taught. It is rather a result of favorable conditions and background.

Like all other arts, creative writing seeks to fulfil the needs of the personality. Problems, conflicts, strivings, joy, and sadness form the content and the intention of these efforts. Day dreams, unconscious longing, and emotional responsiveness find their outlet and fulfilment in words as exemplified in the following selections:

*By a boy nine years old:*

THE LILAC BUSH<sup>1</sup>

I love the lilacs.  
Their leaves are like hearts;  
When I go near the lilac bush,  
They bow to me,  
And I bow to them.

*By a girl nine years old:*

THE SWING\*

Brother, push me into the sky.  
I love to see the bright stars.  
When I see them,  
I feel happy.  
But if I could be hung  
From the end of the moon,  
I would rock in the sky  
And be happy always.

<sup>1</sup>We are indebted to Mr. Angelo Patri, Principal of Public School 45, New York City, for permission to use this and a number of other poems written by pupils of his school. (These are starred in the following pages.) Mr. Patri's work is among the most progressive efforts in contemporary public schools. All the other quotations in this chapter, with the exception of "Evolution," were taken from club papers of various centers.

*By a boy twelve years old:*

THE MOON\*

O! how I love the moon!  
It shines on everything!  
It makes me feel happy when I go to work.  
I set up pins in a bowling alley  
Till very late, when I get so tired  
I want to throw the pins after the men.  
When I come out into the moonlight,  
I hate everything!

*By a girl nine years old:*

THE MOON\*

I know the moon is my friend;  
Bright and clear it shines;  
It never makes you fear at night,  
Like other things.  
I dreamed, and the moon  
Came up to my room and my bed  
And washed my face with light.

*By a boy fifteen years old:*

WHAT WOULD I BE IF I WEREN'T ME?

Oh, what would I be if I weren't me?  
It is such a distressing mystery.  
Would I be an elephant with a trunk so long?  
Or would I be a robin always singing a song?

Would I be a monkey so full of fleas?  
A monkey that swings through the branches of trees?  
Or maybe a lion that roars all day?  
Then waits in hiding to capture its prey?

Maybe I'd be a poodle with my fur all white,  
Or perhaps a hoot owl, that hoots through the night.  
Would I be the north wind so careless and free?  
Oh, what would I be if I weren't me?

I could be the rhinoceros so very big.  
I could be a porcupine or maybe a pig.  
But still there's the bear that loves honey and jam.  
Tell me, what would I be if I weren't what I am?



Often it is purely rhythmic music that youngsters seek to express in their writings. This is especially true of young children. Listen to this song:

*By a boy eleven years old:*

IN THE GARDEN\*

"In the garden," said the robin,  
"In the garden," said the robin,  
"In the garden," said the robin,  
I saw a dance last night,  
In honor of a fairy,  
In honor of a fairy,  
In honor of a fairy,  
Whose wings were gauzy white.  
There came the breath of Spring,  
There came the breath of Spring,  
There came the breath of Spring,  
And kissed her on the cheek.  
She danced and skipped so prettily,  
She danced and skipped so prettily,  
She danced and skipped so prettily,  
And then she bowed to Spring.  
And every step she took,  
A little bud popped out,  
A little bud popped out.

Satire also finds expression in their writing.

*By a boy fifteen years old:*

THE WORLD THAT IS TO BE

1.

I had a dream, a wondrous dream;  
And if you'll list to me,  
I'll tell you of the dream I had  
Of the world that is to be.

2.

There were airplanes and flying trains  
Roaming through the sky,  
A rocket ship back from a trip  
Landed on a skyscraper high.

## 3.

Electric cars that rode to Mars  
On cables of invisible steel  
Sped at a rate that was greater than great,  
And the thrill was a grand thing to feel.

## 4.

To the moon and back on a meteor's back  
Was the simplest thing to do.  
A transport great, like a flying estate,  
Had a captain and a robot crew.

## 5.

Submarines viewed the beautiful scenes  
To be seen beneath the sea,  
People rode on a chair that floated through air  
And defied gravity.

## 6.

Synthetic food that melted when chewed  
Was made by a mechanical chef.  
In one little pill you could get your fill  
If ever a pill was left.

## 7.

But then I awoke. Don't think it a joke;  
If you live long enough you will see  
The things I dreamt about, without a doubt,  
In the world that is to be.

Perhaps the following poem, written by a girl 12.7 years old, illustrates more than any of the others how a rich cultural background can culminate in creative writing:

EVOLUTION<sup>2</sup>

Nothing blue, nothing green,  
Everything a swirling whirling mass;  
Crashing, falling, thundering,  
Flames piercing through rock and gorge;  
A falling, whizzing sound, a settling thud;  
All is quiet except for a hissing, swishing;  
A heat that penetrates the most staunch barricades.

<sup>2</sup> Written by a pupil of the Walden School, New York City.

Then night—what is night?  
 Darkness, blackness, silence.  
 A glow, a warm, warm glow,  
 A sphere of red and yellow light;  
 Stars, moons, planets,  
 Circling, swerving, twirling;  
 Clouds passing,  
 Shape of animals, seas, spirals, vast mountains.  
 Now after—wetness.  
 Cells, single cells lonely slowly rocking—floating;  
 They multiply, divide,  
 Swim side by side,  
 Crawling, sprawling, falling;  
 Now plants, trees, vines that twine and climb;  
 And after centuries and centuries of development, Dinosaurs,  
 Beasts whose hinds and fores could reach for miles and miles:  
 They swam and played and talked through generations.  
 After eons of changing, these huge vertebrates were gone  
 Never more to return—extinct.  
 Out of this came Man.

But creative writing is not confined to poetry. Often the young authors wax philosophical and polemic, and their writings are imbued with a strong social conscience, as the following quotations from club papers indicate:

*By a boy of fourteen:*

"Life is like a bud. If surrounding conditions do not warrant its growth it becomes tainted and withers; if, however, conditions are favorable, it bursts and blooms forth full-winged, like a butterfly from its chrysalis."

*From a club paper of boys sixteen to eighteen years old.*

#### DEDICATION

"We dedicate this paper to the man who is willing to work, who can work, but who has no work.

"We dedicate this paper to the day when there will be that social system which will not tolerate in a land of plenty such starvation, such privation, such conditions, as we now have about us.

"We dedicate this paper to the thought that the forgotten man of today will be but history tomorrow.

"We dedicate this paper to the hope that these ideas will not remain just a dedication."

The two papers that follow formed a part of a controversy on competition in sports that was carried on in one of the centers referred to elsewhere in this volume. The two boys, about seventeen years old, had no special educational advantages. Like all of the other children, except one, whose works are quoted in this chapter, they came from poor homes and congested neighborhoods, and had only ordinary schooling. We feel that it was the nature of the controversy, the stimulation from good leadership, and prolonged thought and discussion that are responsible for the quality of ideas and writing exemplified in these papers. The papers follow:

"Happiness is the main goal of life, and it cannot be achieved through a competitive scheme of living. We have seen what the result of competition in the world to date has brought forth: a low standard of living and starvation, the financial standing of the trading world at the lowest standard it has ever been; wars, because of the imperialistic tendencies as shown by the world in 1914 and Japan today. We know that, since the world began, life has been a destiny of competitive reactions; but because of its civilized failure, we must have a non-competitive system, and thus provide more life to those under this system that will eradicate the filth and inhumanity which at present bedeck the field of competition. Non-competition will stimulate the real purpose of living. The real beauty of life, with all its wonderful virtues and character, can become full-hearted practice in a non-competitive mode of living. The United States government today is trying to regulate the competitive trade system. The N.R.A. endeavors to control the industries in the price of commodities and the paying of a living wage. Thus, you can plainly perceive the close scrutiny the government is using in the curbing of outgrowths of competition. The ——— House is a little world in itself, but the members of the House must realize that they are also individuals of a larger world. Since the young people in the House are being taught in a program which will aid them in their contacts with the outside world, they must be given a real foundation for their future. A settlement house is not for the purpose of gaining glory in producing champions, neither is it a breeder of a minority aggressiveness, but an educational institution where the youngsters can all be given a winning spirit; an equal right to recreational privileges is what we should have and not the wholesale sacrifice of 'fairness and squareness' to the 'do or die' spirit."

"There is a joy in struggle, a pleasure in the tussle that is the

very marrow of life. It is our heritage from primitive man. He had to struggle to exist; we must compete to live. The individual glories when his body meets the body of his foe: he is living. His blood is free with the flow of life. It is so when he seeks a mate. Our ancestor, when he courted, brought fine offerings to the parent. He had to roam the woods in search of the more dangerous animals in order to be worthy of the female's notice. He who offered best, won. Therefore, the male pitted his skill against that of his neighbor's. It was the beginning of competition. And then, after he had mated, he would have to beat off the disgruntled suitors. But he gloried in combat. It was the survival of the fittest. Now, our offerings are ourselves. We offer our personalities and prospects against those of our neighbors. It is combat, just as then, but our civilized language terms it competition. Then the fittest was the strongest; now it is the cleverest, the fellow with the most direct personal appeal. There is only a change in the means; the instinct is the same. But marriage does not end the battle. The ancestor had to protect and keep his mate. Always, he had to beat off other males, desirous of mates. He didn't know the meaning of growing things. He had to hunt to eat. He had to contend with the beast. His brain against brawn; competition, the great game of life. Now, the husband has to hunt also. Jobs are as scarce as food was then, perhaps more so. We have to contend with our neighbors. It is brain against brain, still competition, the fuel of life. The settlement is the training ground for the game. Its children are the men of the future. They must be vaccinated to the hardships of the tussle. Therefore, we have competitive sports—basketball, baseball, and the others. The training of the youth is necessary or the man will be bewildered. Manhood is too late for us to adapt ourselves. That is why we pit ourselves against each other in contests and games. And the youngster loves it, because it meets the throb of his heart. He feels the joy of the struggle. He glories in being alive."

## CHAPTER XI

### NATURE STUDY AND SCIENCE

#### I

Although emphasis upon art and other less intellectual pursuits is compatible with the psychology of childhood, the reflective and intellectual interests that gradually make their appearance as the child grows older must also find expression in a complete education. Just as it is inadvisable to plan the program ahead of the intellectual interests in children, it is equally deleterious to check those interests when they appear. Discussions, study groups, lectures, debates, creative writing, and dramatics offer opportunities for intellectual effort. But it must be noted that the content of these is largely abstract. Although learning is an inevitable concomitant of all activity, science is one of the few subjects that engages simultaneously the biologic drives of pursuit, discovery, and curiosity, and at the same time offers possibilities for learning and acquiring information.

The human body (as well as the bodies of lower animals) is organized for pursuit because survival depends upon it. The nature and development of culture reveals the same characteristics on the psychological plane, and the behavior of children confirms the existence of this pursuit tendency. This tendency, because of its basic nature, must be one of the foundations of a naturalistic education. Science, being chiefly a pursuit subject and one that whets natural curiosity, offers important possibilities for character education. But in order that it may serve these ends, it must conform with the discovery drives and be initiated by the pupil rather than consist of adult teaching.

One of the greatest delights of man is derived from discovery. In addition, discovery begets power and greater control over environment. It also makes a very strong appeal to the ego, and increases self-esteem. The acquisition of all knowledge should, therefore, occur through *original discovery* on the part of the learner, even if it is only *re-discovery* from the point of view of existing knowledge. Obviously, no one

person can discover for himself the entire content of information and knowledge that modern complex life requires. The beginnings of all learning, however, should be discovery. It must also be brought home to the learner through story and biography that all knowledge originates from past discoveries of workers and thinkers that became incorporated into the intellectual store of the race. Science, being characteristically a discovery subject, is most suitable for the purpose implied in this thesis.<sup>1</sup>

It must not, however, be assumed that the discovery process is confined to science. It occurs in all free activity, manual and intellectual. The search attitude is the proper attitude in all education. The reader has discerned this underlying motive throughout this volume. It is applied to discussion, to shop work, to the arts, to dramatics, and to creative literature. The content of the discoveries of these various forms may vary, but the underlying motivation and process are identical in them all.

A great deal of consideration has already been given in this volume to the manipulative interests of children and young people and to their value to character building. It will, therefore, receive only mention here in so far as it can find expression through science in schools, in centers, and in leisure-time education. The ordinary science laboratory procedure offers a considerable field for manipulation and acquisition of skill, but here manual work and inventiveness are subordinated, if not altogether negated, by the purpose and objectives set by the instruction sheets. In a science workroom in which exploration is the aim, inventiveness and search become the focal means as well as the objectives. A science workroom in informal education can, therefore, serve its aims best if employed in its initial stages entirely for individual and group play. Serious investigation and research arise from this earlier play-activity as the child grows older.

In an education the aim of which is character training, innate and universal fear tendencies in children will receive major consideration. It is obviously impossible to discuss this most important subject at great length here, but any treatise on character education would be inadequate and incomplete without mention of it. The subject of fear and phobias is a

<sup>1</sup> See Slavson and Speer, *Science in the New Education*, Chapter XIII, "The Search-Discovery Method."

distinct province of psychiatry. Everyday manifestations of fear, however, become unalterably entwined into the human make-up. They may be passed unobserved, but nevertheless they strongly affect personality and behavior. The dispersion of fear cannot be assigned as belonging to any one area of education or experience. It occurs continuously and slowly throughout the life of the child. Security derived from adults and increased familiarity with the world and with the processes of normal living are among the factors that aid in this procedure. Timidity, insecurity, apprehension, and other forms in which fear may manifest itself are also gradually dissolved by the self-confidence and self-esteem acquired through successful solution of problems, by overcoming of difficulties, and through achievement.

In a sense, therefore, fear is dissipated by personality-integrating experience, but it is particularly aided by scientific knowledge and the scientific process. Science content extends the frontiers of knowledge, and fear flees before familiarity. In the second place, the procedure of acquiring this knowledge, advocated by the present writer for all education and especially for science, known as the "Search-Discovery Method," calls forth power and self-reliance.

## 2

In a discussion of character, the question of the basic cruelty of man must also be considered. The problems that arise from it in individual and social relations are too far reaching to be neglected. They must be faced squarely by all true educators; for only through such a realistic approach can effective means be devised to divert native cruelty into socially useful patterns. At the present time, "humanizing" the growing child is attempted by one of three methods: (1) preaching the blessings and virtue of kindness; (2) arousing sympathy through word and grimace for the victims of the child's cruelty; and (3) scolding and punishing the offenders, which only negates and cancels the intention. In the present writer's analysis of these techniques elsewhere he indicated that:

"Preaching is seldom effective as a solvent of emotional compulsions. . . . Words have little effect where basic drives are involved. . . . Neither preaching nor feigned sympathy by



adults can arouse those mental qualities that are essential to true sympathy. There must occur some emotional re-sublimation of the primitive, animal cruelty tendencies, through some basic and subjective experiences. Surely, these experiences are not supplied by beating and scolding. If any results can at all be expected from such treatment, they are resentment and further intensified cruelty."<sup>2</sup>

No ascertainable knowledge exists at the present time as to the inner process that transforms the cruelty impulses of the infant into "fairly human" attitudes and feelings of the adult.<sup>3</sup> The concept of "sublimation" is at best indefinite, and certainly not clear as to what actually occurs when a tendency is transformed into its opposite extreme. One writer<sup>4</sup> found in her work with young children that a scientific study of animals (chiefly dissection of corpses) "did actually achieve a steady humane outlook and enliven the children's sense of responsibility toward their pets and toward animals in general." The present writer in his work with children has also found that children's cruelty to animals is lessened or disappears upon prolonged acquaintance with them. Dr. Isaacs' suggestion and our own findings that the primitive power and cruelty drives of children can be converted into knowledge are of immense importance to character education. It is not at all impossible that the aggressiveness that arises from cruelty can be re-directed into search for knowledge *and* other activity growing out of curiosity. This method may be a means for humanizing the human race. Science education that includes biological materials, care and study of animals, and some elements of psychology should, therefore, be a part of a good home, school and leisure time education.

The value of plants and animals in personality education is inestimable. At some stages of the child's development, experience with these is necessary for his integration. The aesthetic appreciation derived from contact with colorful plants and the emotions set up by cuddling, petting, stroking, and loving responses to animals not only make a strong appeal, but are also essential to the child's full development as a personality.

<sup>2</sup> *Ibid.*, p. 198.

<sup>3</sup> It must be noted that at best these results are superficial.

<sup>4</sup> Isaacs, Susan, *Intellectual Growth in Young Children*, New York: Harcourt, Brace and Company, 1930, p. 165.

## 3

A science room that aims at character education as well as fact-learning is equipped on the general principles of the arts and crafts workshop and the art room. The work benches and the home-made laboratory tables are placed around the walls, and (if necessary) also in the middle of the room, but in such positions as to allow space for unhampered movement and communication. The furnishings and materials are very simple, devoid of the forbidding unfamiliarity of the ordinary laboratory equipment. The equipment may consist, in fact, mostly of discarded tables, chairs, shelves, etc. It is most valuable if the boys and girls take part in furnishing and equipping the room. Our experience indicates that whenever this is done, the members bring many odd objects from their homes suitable for a "tinker science workroom." Old sauce pans, pots, spoons, toy engines, mechanical toys, old clocks, old bells and electric cells, radio sets, rolls of film, tools, bicycle pumps, wheels, chemcraft sets, scales, candles, electric bulbs, sockets, switches, and numerous such objects make their appearance. In an exploratory-science playroom such as we recommend, all odd pieces are usable. They either suggest activity or fit into some mechanical construction or scientific investigation. In *Science in the New Education* we have given a very detailed description of the layout and arrangement of such a room, including sketches and drawings. Lists of suitable materials and books are also included. Because of lack of space, it is not possible to detail these here, but the general principles governing them will be indicated.

All materials must be suggestive of activity rather than of didactic learning and teaching. Mechanical and electrical parts and tools and all other such materials should be exposed to view. All materials and equipment must be so simple as to reduce adult participation in the work to a minimum. It must be kept in mind throughout that the real purpose of the "science tinker shop" is not rote learning, but discovery through activity. If materials and apparatus are not sufficiently simple, they do not induce self-activity. It is also needless to say that no specified outlines or plan of procedure should be used, though books for reference and for suggesting experiments ought to be a part of the room equipment. These

are most useful to expand the horizon of the young workers on the basis of preceding activity, but they should not be used as texts or laboratory sheets in the accepted sense.

Simplicity can be achieved by substituting for standard equipment objects of everyday use. Frying pans, saucepans, and tumblers can be used instead of beakers; milk bottles and fruit jars can take the place of flasks in simple work, and a bicycle pump is a good substitute for a pressure table in elementary work. Radio parts are, of course, essential for boys. Simple machines also have a great attraction for them. It is desirable that opportunities be created for young boys and girls to work experimentally, with simple chemicals, particularly with those that produce spectacular effects. Wonder interests precede knowledge interests in mental development. Enlightened education, for that reason, fosters the play impulse of children and their dramatic predilections in science as well as in other subjects. The latter, the dramatic factor, is essential to focus attention necessary for learning. It is not necessary to list in detail activities suitable for such an approach, or materials.<sup>5</sup>

Since it is not intended to give a prepared course in science, but rather to exploit the exploratory, pursuit, manipulative, and creative tendencies for the ends of personality development and character training, the *method* is important. The suitable method is one of pupil-initiation and pupil self-activity, discovery, and invention. All details and techniques should be subordinated to these. The leader's or teacher's participation should be confined to two aspects: (1) to stimulate interest in the work, if for any reason such an interest does not spontaneously arise, and then withdraw, leaving the field to the pupils; (2) to work with the pupils when they desire his help or when they approach a point of discouragement or a dilemma.

#### 4

In the maze of experiences that make up the formal and informal education of the growing personality, a feeling-relationship with nature is a supreme necessity. Native impulses of man, as a heritage of earlier life and environment, are directed toward the expanse of the fields and forests, the

<sup>5</sup> A suggestive list, derived from children's science work, will be found in *Science in the New Education*, Chapter XIII, especially pp. 359-361.

setting and coloring of the sun, and the sky line. Personality education, even in large congested cities, cannot be effective unless some means are evolved to give expression and to develop that phase of child nature. Official education over-emphasizes the intellect at the cost of the emotional-aesthetic expansion. An evolved personality has these multifarious phases balanced: his emotional-aesthetic and intellectual-rational responses are equally developed. This result is the general objective of the plan of activities as suggested in this volume. Art, music, singing, the dance, creative literature, poetry, dramatics, and arts and crafts are balanced against discussion, research, and science. But none of these can take the place of experience with nature: plants and animals.

In the volume on science education already referred to, it was shown that the impulses to play and work with plants and animals are not truly scientific. They were shown to be rather love and beauty interests. Nevertheless,

"the fact that animals and plants are not appropriate for children's scientific interests should not militate against them as most important educative influences. The child's development must occur in all aspects of his personality. He needs to experience the aesthetic delights of flowers, and the affectionate relationships with animals, as well as whatever manipulative-exploratory activities they offer. As a matter of fact, in certain stages of his development these are of far more importance to the child than strictly scientific learnings."<sup>8</sup>

In addition to nature trips (which will be discussed later on in the chapter) an educational environment should have a room with simple animals, such as puppies, kittens, white mice and rats, chicks, canaries, bunnies, frogs, turtles, and snakes; an aquarium with fish, snails, and salamanders; and also some plants, including flowers, flower pots, planting trays, soil, humus, seeds, and glass plates for planting and studying growth and germination. Children should be able to come into this room for *quiet* (and this may have to be made compulsory) play with animals, watching and observing, feeding and caring for them, supervising mating and helping care for the young; planting flowers and garden truck in pots and trays, observing their growth, watering them and performing scientific tests and studies of germination,

<sup>8</sup> *Ibid.*, p. 127.

photosynthesis, and heliotropism. We do not know of any centers for leisure-time education where such work is carried on in the spirit described here, but those progressive private schools where this work has been tried attest to its richness of results and possibilities. Serious and vital questions, which otherwise would remain repressed, arise for discussion and consideration among the children and between the teachers and children. The children gradually learn to view with ease and objectivity those body functions that are usually charged with emotionalism, fear, aversion, and taboo.

## 5

Science interests become dominant among older boys in clubs conducted on an activity plan. We found that most adolescent boys respond readily to science facts, and enjoy keeping a club science scrap book. Discussions on science also become an absorbing part of the program. As boys and girls grow older and reach the pre-adult stage, the purely ideational and reflectional interests appear to have vital meanings to them. At this stage, the preparatory work of experimental and activity science interests are transformed into philosophical and theoretical meanings. These can become, under skilful guidance, sources of social and personal orientation and an aid in the emergence of a philosophy of life. One of the results to which science education, formal or informal, lends itself admirably is an enlightened understanding of and a progressive attitude toward the social scene in all its implications.

In a world like the present, based as it is upon scientific achievement on the one hand and the serious, almost insurmountable socio-economic problems that it brought in its wake on the other, the need for social enlightenment and intellectual hospitality is imperative. Science, because it attempts to be objective in its method and content, can aid greatly in the development of values and attitudes that permit of impersonal and disinterested evaluation of world affairs. A word of warning may be needed here, however, for there is a tendency to invest organized science with potencies that it does not really possess. The solutions to the larger problems of life lie in truths that are not within the scope of science; they transcend logic and epistemology. These solutions are rooted in unrestricted thinking based upon re-

sponsiveness to the subtle forces and the natural needs of man's spirit. Social feelings and responsibilities divested of infantile ambitions and power-drives are greatly needed. We need greater maturity of the personality as a whole—and balance; we need a reconstructed world. Science education, like all education, must keep children's minds open and receptive, discriminative and discerning, with the power to recognize the effectual from the futile.

Mechanistic science with its exactitude and certainties is a source of great security to man, who is at a loss to grasp the meaning of life and of existence. Because of the security it offers, it tends to captivate the mind; but at the same time limits its exploratory inclusiveness. Science education must, from its very outset, impress the learner with its eternal tentativeness, with its limitations as a directive of life. Science teachers must keep the portals of the mind wide open for other knowledges and other impressions, and to help fuse these all into an integrated whole as a guide to living. It is in these aspects that science holds promise to character education.

The questions of origins, birth, sex, and biologic adjustment to environment come naturally into purview out of research in a child-centered laboratory. Animals that die are dissected.<sup>7</sup> Charts of the human body as well as other biological charts that are hung on the walls call forth questions on human physiology,<sup>8</sup> health, and hygiene. This is a natural way of introducing such topics. The lecture method employed in schools, with unwilling listeners, deadens even vital information. This method does not arouse active curiosity. It employs abstract concepts, and it forces learning. As in all other activity, scope and content in science exploration are predicated by the age and backgrounds of those participating in it. Prolonged experience with this activity type of science learning in private progressive schools indicates that science workrooms and biological and nature-study rooms such as those suggested here not only serve best the ends of learning subject matter but also contribute considerably to character education.

<sup>7</sup> Dissections should be done with children only upon their request and not before they are about twelve or thirteen years of age.

<sup>8</sup> In the opinion of the present writer, a knowledge of physiology and some anatomy are essential to a true education.

## 6

The reader will find in the next chapter a fuller treatment of trips as an educational device. In this section, only those trips that bear upon the extension of science interests and knowledge will be considered.

As the pupils of a school or club members of a center grow older, they require progressively more complex experiences and wider understanding, and the laboratory becomes too narrow and confining. Discussions, reading, book researches, and trips serve these new needs more fully. Instrumental or applied science is more dramatic than the pure mathematical or descriptive sciences; it readily attracts interest and attention of young people. Visits to industrial plants and other centers, the work of which is based upon scientific principles and discoveries, are therefore suitable for the purpose suggested. Industrial plants of various kinds within easy access, hospital laboratories, board of health laboratories, crime detection bureaus, hospitals for mental cases, and sanitary and health departments of municipal and private institutions should be included in the itinerary of these visits. School and neighborhood centers should supply lists of such points of scientific interest in the community to their classes and groups.

Nature walks and nature trips, to be of most educational value, should not be mapped and planned minutely in advance, as is usually done. Rather, they should be taken for the mere joy and peace that comes from being in the open, from the green spaces, bright sunshine, the birds, and the rich seasonal colorings. Young people ought to be able to sit quietly and serenely under a tree and become one with the peace and quiet of their surroundings. They ought to be able to develop an appreciation of the color and sound harmonies of the forest and of the expansiveness of the sun-filled plains. Such responsiveness is an outgrowth of general development and of habit. It cannot be taught directly or brought about by compulsion or preaching. Ordinarily, however, "hikes" mean only strenuous life outdoors: strenuous walking, making a fire, cooking, playing strenuous games (chiefly competitive), learning to identify trees, flowers, and birds—all obvious and rationalistic occupations. Although some of these have their place in outdoor life and are neces-

sary, they should not constitute the complete outdoor program. At least part of the time should be spent in appreciative silence and responsiveness to the quiet and beauty of the countryside.

In actual experience it was found that numerous questions suggest themselves to the members—numerous wonder-manifestations in nature that their inquiring minds and revived curiosities bring to the fore. Questions about insects, birds, stones, flowers, land formation, plants and planets—the whole gamut of the sciences—come to attention. The knowledge thus acquired is informal, unorganized, but real and vital. We give, only as an indication of the possibilities, a condensed description of a *first* trip of this nature held in the spring:

"With eleven boys we were off at 2:30 P. M. to discover the wilds and mysteries of the Bronx Zoological Gardens.

"On the train going up there was, of course, the usual kidding around and cheerful chatter that always takes place among a group of boys off on a trip. And, as always, the bigger boys in the group began telling the one little fellow that he must be careful when he goes in the monkey house, to stay with the group, because they knew of another little fellow who wandered from his group and got left in the zoo, and now that poor little boy is to be found in one of the monkey cages.

"I did not want to stimulate any questions by putting questions to the boys, since I felt that, to get the true reaction, it would be best to let all the questioning and remarks come from them entirely unaided.

"The reptile house seemed to attract the most interest. Once inside, the boys all clamored to know which were the poisonous and which the non-poisonous snakes. It seems that these reptiles hold a certain fascination for boys of this age group. Here I had a chance to explain to them something of the characteristics of reptiles, and how one could tell a poisonous snake from a non-poisonous one. They all seemed rather curious to know how one could tell an alligator from a crocodile. I pointed out the distinguishing features, the differences in the snouts, and so on. They were all somewhat amazed to learn that turtles were reptiles, in the same class with snakes.

"Two boys became fascinated by the lions, and stood there watching one cage for quite some time. In fact, when the rest of the group left that house, they remained there and furnished us with a little excitement. When we checked up, these two were missing,



and we had to send out a searching party for them. And sure enough, as I suspected, there they were, still watching the lions.

"One development of note was the interest in rocks and minerals aroused by one boy's knowledge of the subject. As we were walking along the path, this boy picked up a piece of rock and called out, 'Look, here's some mica schist.' The rest of the boys immediately gathered around and wanted to know how this boy knew it was mica schist, and what mica schist was, anyhow. The boy explained that he belonged to a nature group at school and at camp, and had been taught to distinguish the different rocks and minerals. Immediately one boy asked, 'Well, I thought all rocks are rocks. What is the difference between rocks and minerals? And how can you tell the different rocks?' This boy (the one who knew about rocks) took it upon himself to do the explaining; and he displayed a rather fair knowledge of the subject. Two of the boys decided to take home some specimens."

## CHAPTER XII

### TRIPS AND EXCURSIONS

#### I

The values of trips in school and club work are: (1) to give outlet to the travel urge universal in children; (2) to supply variety of experience; (3) to widen contact with reality; (4) to give opportunity for exploring, investigating, and discovering environment; (5) to stimulate discussion and activity; (6) to amplify and extend studies, activities, and discussions; (7) to increase free contact among the pupils or club members with one another and with the leader or teacher; and (8) to develop self-reliance through solving problems that arise during trips. In schools additional values in trips are derived from (9) enriching courses and (10) relieving the confinement and monotony of the classroom.

The value of trips is implicit in the total experience of planning, traveling without rigid supervision, getting acquainted with various industrial and social processes, and widening comprehension of the world. The profit from trips often depends upon the guides assigned to conduct the group through plants and institutions as well as on the group leader in charge. If the leader is conscious of the group's interest and the extent of their understanding, he can, by carefully questioning the guide, elicit suitable information and pave the way for the children's questions. He may tactfully check the guide from "pouring out" information that is meaningless or too complicated for children.

Additional educational value can be gained from trips if the class or club program is built around them. Members participating in trips may desire to report on and discuss what they had seen. Such reports may suggest discussion, study, and investigation. They also offer opportunities for practice in expression and organization of thought.

The complexity of the content of such discussion and activity will be naturally determined by the age and background of the group members. For young boys, say under twelve, it is adequate if they can go about railroad yards and docks and observe the activity there without any further

study. They may be interested in starting a group scrap-book with pictures of various types of vehicles from earliest times to the present. They may want to tell or hear stories as to how improvements in these devices were first made. Dramatic incidents in the lives of inventors who aided these developments usually prove fascinating. It is almost certain that such a project will stimulate some to draw models. Others may try to make replicas out of wood, plasticine, or clay or out of other materials. Films dealing with the subject of transportation, easily obtained from museums and commercial concerns, will help amplify the subject. Exhibits to which parents, friends, and other groups are invited as guests will prove an excellent incentive for such work.

Older boys, who have passed the manipulative and constructional phases of their development, may be interested in these subjects as mechanical and scientific phenomena. They will, therefore, approach them by studying and discussing the mechanical construction of railroads, airplanes, and steamships. They will bring the latest scientific data from magazines and newspapers, and give talks about them. All this is valuable experience in a program of personality development. It stimulates interest-activity and power to formulate, express, and communicate ideas; and sets off common group interests.

Young men and women can be interested in more involved aspects of transportation. A trip to a railroad or a steamship can be the starting point for a study of the evolution of transportation, social and cultural implication of improved travel, intellectual achievements of man incorporated in and expressed through these facilities. The influence of transportation upon the world scene; its effect upon "world-mindedness" as compared with "country-mindedness"; the economic effects of transportation; its influence upon culture, language, diet, customs, dress, etc.; the psychological need of man for transportation and for communication generally; man as a communicative animal; the relation of communication to culture and civilization—these are among the subjects that come up in discussions. It might be interesting to suggest for discussion that contact through communication was expected to bring the world into a closer unity, but that instead the countries of the world seem to be growing more nationalistic and chauvinistic.

What has been said here of transportation is equally true of all other trips. Every industry has its history—a record of its development and the influence it exerted upon civilization and progress.

A visit to a mill, for example, has possibilities for inaugurating a study of the basic animal needs with special reference to man; his entire orientation to the world for the satisfaction of these needs; primitive methods of obtaining food, shelter and clothing; scientific, cultural, and industrial developments which led to modern production of food; the changing status of woman as a result of a mechanized world and home; increased leisure and mechanization; the use of leisure; the creative impulse and leisure; and the numberless other avenues which such discussions may take. What has been said of the manual activities that may develop from a trip to a steamship or a railroad is in every respect also true here.

## 2

Up to now we have discussed group activity as it may originate from trips. This relation may be reversed, however. Trips may be planned because of a need to illustrate, to amplify, or to extend the work of a club or class. The work of groups of all ages in schools and leisure-time education offers numerous possibilities in this direction if the leader or teacher is disposed to utilize them.

An eighteen-to-nineteen-year-old group of boys were discussing art on the basis of a paper read by one of the members. They considered the various forms of art expression; the possibilities of various media for translating of emotion; the relative suitability for conveying different moods in different media; the function of art in society; its value as a social force; the controversy between the Rockefeller Center and Diego Rivera; the Municipal Art Exhibit, etc. There was a live and informed interest in the subject displayed by five or six of the boys. This particular club, however, did not go beyond a fragmentary and superficial discussion, which was abruptly terminated by the leader that evening. Obviously, the leader had missed here an opportunity for a valuable cultural experience. It is such incidental opportunities, properly utilized, that make up an effective education. There was interest, receptivity, and even enthusiasm on the part of

some of the members for the subject. These conditions are most favorable for learning. (1) The group might have called in artists who could answer many of the questions informatively and meaningfully; (2) they might have visited artists' studios to see their work and become acquainted with creative people; (3) they could have visited the municipal art exhibit which they talked about; or (4) they could have gone to view the Diego Rivera murals.

In our outline of a model activity program, we recommended trips and excursions as a means of amplifying group activity (*see* p. 60). It was stated that "the purpose of these trips is to widen the intellectual horizon of the boys, but especially to engender an awareness of their environment and of the processes involved in modern living." It was also asserted that trips as points of departure for club (and class) discussions and activities can be used "effectively in such a variety of ways that it would be difficult to set them down briefly."

Trips, like all other activities, should correspond to the interests of the group as a whole, and sometimes even to the preferences of individual members. The art discussion just described is an illustration in point. In a similar way, a group interested in a discussion of the judiciary system, for example, would welcome a speaker on law. They would find it profitable to visit courts dealing with matters suitable to the age of the members. Group interests may make necessary trips dealing with science or various city and state governmental agencies, such as the police academy, the fire department, the various laboratories, and the health department. Private social agencies, labor-union offices, employers' association offices, arbitration and compensation courts would be of immense interest to groups, especially to adults who are engaged in social studies or in discussing social problems. Groups engaged in a discussion of religion (usually a popular topic) might invite speakers on different religions and arrange trips to places of worship. As the members grow older and their ability to appreciate the arts has been extended by the home, the school, and neighborhood center, trips to various museums, concerts, the opera, exhibits, dance recitals, and other forms of art expression become appropriate.<sup>1</sup>

<sup>1</sup> Outdoor trips are discussed in Ch. XI.

## 3

Some writers hold that there must be "solid preparation" for a trip, and that the things to be observed should be carefully outlined and described by the teacher in advance. The pupils, it is said, should be in a state of anticipation and in suspense. They must have "anticipatory interests." These writers warn us that the most interesting is not necessarily the most important. It is important, they say, that students do not overstress the most arresting and novel, but that they rather observe what is considered by the teacher as most relevant. Such trips can be described as *confirmatory trips*; their real function is to confirm what is already known. In contradistinction to these are the trips in which stress is laid upon the exploratory and discovery elements, where only the general objective is known but not the details, which the pupils discover for themselves. These are *exploratory trips*.<sup>2</sup> The latter are more educational. In the exploratory trip one makes his own observations and discoveries, asks questions, engages in discussion as a result of these observations. To be educative, experience must bring one actively into contact with new and unfamiliar things and situations. In exploratory trips dramatic elements of newness essential to learning are emphasized; they are greatly reduced by "anticipatory" explanations.

Those who employ the method of antecedent explanation (the confirmatory trip) also organize the trips very carefully in advance. They sometimes have the members walking in twos, military fashion. They appoint captains, outline the routes with great detail, and instruct as to manner of behavior. All this inevitably checks free interaction of the participants, and reduces learning from interstimulation in a free relation. The educative value of the trip is, thereby, greatly diminished. It is important in this, as in other enterprises, that the teacher or leader should not set the pace of learning, and even that he should refrain from seeking definite results. The value to personality development and character training lies in the very factors that are eliminated by an adult-assertive approach. Self-initiation and personal enterprise of the members, rather than aggressive adult lead-

<sup>2</sup> For a more detailed treatment of this point of view of trips, see *Science in the New Education*, pp. 280-284.

ership, are necessary. As already indicated, the leader cannot remain totally inactive, however. His assertion and participation may be necessary, but they should be exerted only as aids to the exploratory spirit of the enterprise.

On the basis of our experience, some modifications in a statement concerning trips expressed in the chapter on the Activity Program<sup>3</sup> may be necessary. Mass trips<sup>4</sup> are more suitable for younger boys and girls than for those of upper age levels. The response to the ten trips that were actually held in our experiment indicates that mass trips do not attract boys above thirteen or fourteen years of age. It would seem, moreover, from our observation that visits to industrial plants or cultural centers for older people should be planned as group projects in which one or more groups can participate. The indefinite and exploratory (i. e., not connected with a definite purpose) trips do not attract older boys as do those which are in some way related to the group's activity. Our original recommendation that members should join trips as individuals rather than as clubs may have to be modified for boys and girls above fourteen years of age.

The registration for the various trips as they were announced can be used as some indication as to what trip objectives are most attractive to city boys within the age levels discussed (about ten to sixteen years). Steamships have attracted large groups on all trips. This was confirmed by the response from girls in another study. The reaction was always favorable and, according to reports from the leaders of both the girls' and boys' groups, these visits were educationally worth while. It would, therefore, seem that the dramatic nature of transatlantic travel, the native travel urge in young people, and the mechanical construction of boats combine to make them desirable objectives for trips. Means of transportation generally, such as railroad yards, steamers, airdromes, appear to be of interest to youngsters. Second in popularity are trips to industrial plants with which the boys were already acquainted through advertising or through the everyday use of products manufactured in these plants. Plants are more popular if they distribute "free samples."

<sup>3</sup> "Whenever several trips are offered simultaneously, members should register for them individually rather than as a club," p. 60.

<sup>4</sup> We use the designation *mass trips* for the trips offered to all members of an age in a center or school, as differentiated from trips arranged for individual classes or clubs.

On the other hand, a trip to a steam laundry elicited no response, and it aroused strong opposition when discussed at the council meeting.

All museum trips (four in all) got practically no response. The places of destination for young boys should deal with more dramatic and more active material than museums provide. Girls seem to respond better to museums than do boys. The trip to the Zoological Garden, discussed on pp. 145-146, and nature walks indicate a value in this type of excursions, but we do not have enough data to draw conclusions on them.

It would seem from our observation that both mass and group trips, whether confirmatory or exploratory, have their place in an educational program. It is suggested that all types of trips be tried and results watched before final decision is made for any specific school or center, for the response will greatly vary. It is also suggested that whenever trips are not arranged by individual groups, league councils or the school and center staff should take the initiative. For the purpose of group co-activity it would be well to have classes or clubs who sponsor trips invite one or more groups of a similar age as guests.



## CHAPTER XIII

### THE EDUCATIVE VALUE OF PARTIES

Group and inter-group parties offer excellent opportunities for educational experiences and for the exercise of creative imagination. There is little value, however, in the ordinary party, where young people gather and spend the time either in self-conscious silence or in "rough-housing." There is, on the other hand, danger in making such affairs too intellectual when adults take the lead and plan the program. In our observation of numerous such "affairs" we found girls' parties too dull and those of boys too boisterous. From the standpoint of decoration, service, and refreshments, girls' parties rank higher than those arranged by boys. Boys, however, succeed in having more "fun." They also supply better entertainment. Perhaps the best gathering is a co-educational group where a boys' or girls' club is the host to a group of the opposite sex. An educational center where there are one-sex clubs should encourage these gatherings of adolescent and adult members. (This problem, of course, does not exist where co-educational clubs are the rule or in co-educational schools.) We found that unless the boys and girls co-operate on other occasions in the center and school or come in contact with each other in the neighborhood, mixed parties of guest and host clubs are also marked by self-consciousness. The only common activity under these circumstances seems to be dancing.

A party where the chief occupation is passing trays and plates of daintily arranged delicacies and pouring tea is of little educative value. This seems to be the chief purpose of most girls' parties. Neither is it particularly valuable to have a member dance a jig or croon a "torch song," after prolonged urging and cajoling from the others. Group gatherings present opportunities for much more meaningful interests. It is possible to transform the dull or the vulgar gathering into more worth-while experiences if the leader takes an active part in the early stages of this change. It may be necessary for him even to participate in such program,

and to invite others who would add to the enjoyment of the affair as well as improve their aesthetic quality.<sup>1</sup> We have already seen that in character education, re-education claims our major efforts. Young people automatically follow established and habitual patterns for group occupations. This includes parties as well. In addition, all such enterprises are a direct reflection of their tastes. Parties are one of the many means through which taste can be improved and originality encouraged.

The educative possibilities of a party are: (1) group activity, (2) enjoyment of a social *milieu*, (3) overcoming of shyness and self-consciousness, (4) learning social behavior, (5) acquiring skills, (6) self-expression, (7) gaining social approbation, (8) raising the standard of aesthetic and social enjoyment. We shall describe here briefly the various elements which enter into the party as an educative experience.

(1) *Group Activity*. Group planning and group execution of such plans are an effective means for social education. Co-activity not only among members of a group, but also among different groups should be encouraged. In the process of planning a party, for example, there may arise a great many differences of opinion. Clashes and even quarrels may have to be settled by a group process. Thus the principle of compromise is discovered by the participants. The need for subjugating one's ego to the needs of the group and to group opinion is learned through such means, as they arise from active group functioning. A skilful leader will direct discussions of controversial questions (without too much assertiveness on his part) so as to call forth expression from shy or self-effacing members. The leader must be on guard, however, that the club emerges from these controversies with a sense of harmony and satisfaction, which are essential in all social functioning.

(2) *The Social Milieu*. Group and mass parties are among the means for creating pleasurable social experiences. It cannot be assumed, however, that they are alone sufficient to transform anti-social or ego-centered drives into socialized

<sup>1</sup>The present writer, for example, has succeeded in incorporating poetry reading and story telling as a part of such evenings by reading carefully chosen poems and telling appropriate stories, upon invitations from the groups. Other leaders, by the same approach, have made group singing of the better kind a part of the program, while still others have raised the standard of group games by taking the lead in this direction.

emotions. Modern psychological knowledge is clear on this point. Original dispositions and frequently negative attitudes toward group situations arise from early experiences in the home and in undirected street gangs. They are too deeply rooted to be reached and redirected by these superficial means alone. The average boy or girl, however, gains a great deal from this unconscious recognition that a group can be and is a source of satisfaction. This sense of pleasure begets the desire to co-operate with the group. Group parties should, therefore, be planned to appeal to the most vital and primary individual and group interests.

(3) *Overcoming Self-Consciousness.* When self-consciousness is not involved with very deep psychological disturbances (which is too often the fact), the party can be an effective means for developing in individual members a sense of security and social ease. In the planning of the party, and especially during the event itself, there is considerable opportunity for such development. The leader can skilfully draw upon the shy and unobtrusive members for such participation as seating and waiting on guests, serving, pouring beverages. The need for acquiring social ease, however, is not limited to those members who are especially self-effacing. Every young person has to learn to overcome shyness by contact with strangers in a variety of relations. He also needs to discover the contribution he can make to any group—the best means through which he can make contact with and communicate his personality to the group. He needs also to discover the manner in which he can accomplish these ends with the greatest satisfaction to himself and to the group, and to learn to overcome the anxieties caused by new and unfamiliar social situations. A succession of such experiences as are offered by group gatherings appropriate to age, sex, and background of the individual can aid greatly in character development and personality enrichment.

(4) *Social Behavior.* The patterns of social behavior cannot be considered as constant and immutable. Social behavior varies according to the situation in which one finds himself. Thus the human relations at a party, for example, are quite different from those at a meeting. The behavior in the former must be in consonance with the purpose of the group. It must fall in with the mood of the group. The disturbing, over-assertive individual will soon discover the impropriety

of his behavior through the criticism and disapproval of the other members of the party. Such common remarks as "you're a nuisance," "don't show off," "you disgrace the club," "stop your nonsense," may be helpful in some instances. But it must be kept in mind that egoic behavior is most often a symptom of deep-rooted psychologic stress or type-reaction, which requires a deeper approach than social disapproval. In fact, group disapproval may prove a distinct irritant, with a resulting exaggeration of the personality difficulty. The average group leader employs group castigation too indiscriminately.

(5) *Learning of Skills.* In a properly conducted group there is complete and enthusiastic co-operation. Whenever an enterprise is planned, therefore, all members stand ready to contribute their share to the project. The activities of individual members are opportunities for acquiring skills, such as decorating the room, arranging refreshments, setting tables, serving, washing dishes, learning games, etc. The adult leader can function here in a twofold capacity. In the first place, he can, without excessive obtrusion, suggest ideas for and features of the party with a view to expanding the scope of activities. He can set a higher standard by helpful suggestions. He must at all times, however, convey the idea that the suggestions are tentative, and are subject to rejection by the members. Among the skill activities that can be introduced naturally in this situation are the making of paper flowers and other decorations; painting pictures for the walls; making Japanese and other types of lanterns, candy baskets, caps, mural decorations, curtains, costumes; arranging light effects; planning costs; buying supplies; preparing food; building booths; and numerous other such activities. This work entails carpentry, electrical work, painting, and other handicrafts.

(6) *Self-Expression.* The party offers many possibilities for self-expression on the part of many of the participants. In fact, a party given by any group should reflect the group's and their guests' interests and desires. Setting tables, making decorations, graceful and courteous reception of guests, artistic and manual occupations have already been discussed. In addition, the program should be planned to give expression to the predilections and talents of as many participants as possible. Those who are interested in dancing should find

an outlet at the group party. Others with musical tastes have an opportunity to satisfy them. Repartee, story-telling, recitations, and similar forms find their place in the evening's diversion at a well-planned affair. In this way not only originality and creativity, but also individual social expression should be stressed.

(7) *Social Approbation.* Although the primary biologic urge to function is behind most of human activity, the desire for social approval and recognition must be stressed. Much of the work contributed to all group activity is partially based upon an unconscious desire to exhibit one's self and to receive social approbation. Within the limits of normality the opportunity to receive such approbation should not only be permitted but encouraged in all group enterprises. The leader ought to make every effort to secure recognition for every one. Those who participate directly in the program, of course, receive immediate attention. Others who work behind the scenes in the less conspicuous occupations should receive equal recognition. This can best be achieved if the leader or, better still, one of the members such as the president, expresses gratitude publicly to those who contributed to the preparations of the evening's program and activities, as well as to those who played more conspicuous rôles in the enterprise.

(8) *Raising of Standards.* The true function of education is to help the learner evolve ever higher and more cultured behavior and appreciations. As already stated, true education means progressive development both of the activity and of the person. Early educational and environmental opportunities as well as the conformity pattern combine to keep the standards of achievements and taste on a comparatively low level in the average person. This applies to personal conduct as well as to the appreciative faculties. Parties, among other things, impose a degree of self-control and responsiveness to the group mood, and thus help refine taste. We found, in our own experience, that the latter can be accomplished with considerable ease. Boys and girls, for example, have responded very intensely to poetry reading by adults and to fine music played for them. They also engaged in discussions and conversations in small groups, with an adult as the center, during a lull in the party. The difficulty is that a "party" is associated in the minds of

youngsters with hilarity, and that a "good time" means rowdyism. These attitudes must be changed through new experiences and a better atmosphere that the school, club, and center must create.

In the creation of this atmosphere adults cannot remain passive. The common technique of raising children's standards is to criticize their behavior and to scold. This method is obviously not effective. Taste and behavior are not an outcome of will and understanding, but rather reflect the state of the total personality. Youngsters do not know what they can substitute for this form of fun. We must recognize that behavior is the outcome of one's total being, formed out of native attributes by environmental stress and influence. It is, therefore, imperative that character and leisure-time education aid general development that is reflected in everything the individual does. The character of a party arranged by any group reflects the taste of that group and at the same time it is a multiform experience which aids the educational process.

The following extracts, taken from comments by a supervisor, illustrate some of the points briefly raised in this chapter:

"Arbor Day festivities . . . were carried out by individual Junior Clubs (twelve to sixteen years old) rather than by mass celebration. Some clubs acted as hosts to other clubs. Original programs were prepared, and refreshments were served by these boys. The practice of a club entertaining other clubs is comparatively new to center work, and has great value in developing a social spirit and co-operation. We consider this an improvement over the old inter-club activity, which nearly always meant competition among the clubs, and an effort to beat one another at some activity or another.

"The effect of the new educational technique (described in Chapter III) was most visible in the entertainments staged by the various groups. Leaders and other adults took hardly any part in their preparation. Programs were initiated and created by the boys themselves. The entertainers told stories, played games, and dramatized songs. One club gave a shadow play on an improvised stage made of two screens and a table cloth. The boys constructed the sets and properties in the arts and crafts shop. They evolved the plot and invented the dialogue. Moving picture reels obtained by another group and operated by them were shown. All

electrical work in connection with this and the shadow play was done by the boys themselves. It was quite noticeable that the boys have developed in the last few months, both as to initiative and in mastery of various skills."

Another type of "party" that conformed with the general principles outlined here was an "indoor outing" held because inclement weather prevented us from holding an outdoor outing as planned. Only a short note is taken from that record:

"A highly delightful party was held . . . in the assembly hall and in the scout room. Mass games, singing, stunts in the large hall; poetry reading and story telling by the boys around the fireplace in the scout room were a source of great delight to the adults as well as to the children. No small part was played in this enjoyment by the . . . repast. . . ."

A somewhat more lengthy comment upon an entertainment given by a group of boys' clubs, with the co-operation of some girls, sixteen-to-eighteen-year-olds (mostly of the older-age level), and taken from our records, is given here:

"On observing this entertainment several points are brought out rather boldly. First is the fact that the aesthetic tastes of these boys reflect their environment, and that their amusement standards are set by agencies which do not foster the more cultured diversions and standards. Their ideas of what an entertainment should be reflect their background. They copy the cheap theater and vaudeville—the only things they have seen. The gag, "Way Down Souf," was originated spontaneously by two members, and it was better received than any of the 'straight stuff.' Throughout the entertainment it was rather clear that the original numbers (or parts of numbers) were more acceptable to the audience than imitations of adult entertainments.

"The tone of the performance and much of its content revealed strong sexual repression on the part of these boys. This was evident. The degree of this repression may vary for individual boys, but it was obviously there. This suggests the question of sex enlightenment as an integral part of character education. Groups that we have tried out in this direction with boys considerably younger than those under discussion at present have gained a great deal in clarity and objectivity on the question. Their fixation on it was greatly reduced. At least the overt expression was brought under control

quite noticeably. The question is posed here, are we truly doing our job of character training when we omit sex education?

"The performance exposed also a great imitative quality, undue sophistication, and over-maturity. It lacked simplicity and honesty such as that which predominated the festivals and performances of the juniors (twelve to sixteen years old). This is because the younger boys had not 'been around' quite so much. The creative spark was not so fully extinguished, and we were able to engender a better attitude. It was almost completely absent from this affair. This condition serves to emphasize the importance of work on the lines indicated by good character education with younger children. Although something can still be done with these, the job would be much more difficult and the results perhaps less telling. Truly effective work in the direction of refining taste and preserving originality and creativity can be done with younger children.

"The boys manifested a considerable degree of self-reliance and leadership in arrangement and execution of the details of the affair. They lacked, however, the facility for co-ordinating the work of various groups, which they will learn by experience and by setting up proper machinery, such as a league council, for the purpose."



## CHAPTER XIV

### UTILIZING SCHOOL HOLIDAYS FOR GROUP ACTIVITY

To judge from their popularity, our experiments with the use of school recesses and school holidays for cultural and educational activities were eminently successful. Although our efforts have been only rudimentary, they are indicative of possibilities. Our first effort in this direction was made when we suggested to the "league" that they utilize, for some activity, a free day that intervened between Thanksgiving day and the week-end. Upon the suggestion from us, the social chairman of the council brought the question before the league meeting. As an experiment, trips to a transatlantic steamer, a large baking plant, a newspaper, an ice-cream plant, and a steam laundry were arranged. These destinations were chosen from a score or more suggested by the boys themselves.

Encouraged by the response, the league council had extended the scope of this enterprise at the next holiday, Christmas week. A series of activities were projected by the social and cultural committee. After a prolonged discussion by the entire council, the program given below was finally adopted. (We also give an abstract from our records dealing with these enterprises.)

Tuesday: Winter field day at the Palisades—games, nature hikes, refreshments, campfire, singing, stunts, etc.

Wednesday: Motion pictures—comedy, science, travel, sports.

Thursday: A tour of the Museum of Art.

Friday: Trips to a beverage bottling plant, a newspaper plant, a transatlantic steamship, a baking plant, a milk bottling plant.

Sunday: Organ recital—special program arranged by the Juniors.

The indoor party, which was held instead of the field day because of a heavy snow storm, was a highly delightful affair. The entire atmosphere was one of congeniality, co-operativeness, and friendliness among the 120 boys who responded. Mass games, mass singing, stunts, poetry reading, formed the recreational part of the day. Lunch served by a committee of members of the group to the others who were seated around the room in a large circle was

a really pleasant sight. In addition to serving the food, the boys cleaned up the refuse and swept the floor in preparation for the games. They assumed entire responsibility for the affair, with only occasional suggestions from a staff member. There was a great deal of spontaneous sociability, small-group plays and games, and individual friendly contacts. Later in the day the group, now reduced in number, repaired to the scout room, where, in a darkened room and around the open fire, more poetry was enjoyed and ghost, mystery, and funny stories were told by eight of the boys.

A number of other similar enterprises were carried out by this group. Most of these required stimulation and suggestions from adults through the "social and cultural chairman" of the league. Since this was the first affair of its kind in the center, it was necessary not only to suggest activities, but also for adults to participate in the planning of details of the program and to help in carrying them out. This was due chiefly to the fact that the boys had not been previously encouraged to plan for themselves and to carry out their own activities. They were accustomed to rely upon the social chairman and adults for all arrangements.

After several mass enterprises such as those described above, the boys have become aware of the possibilities offered by school holidays for pleasurable and worth-while activity. This was well demonstrated when the president suddenly announced at one of the league council meetings: "We want to finish the business of the meeting as quickly as possible because we have to discuss the spring vacation program." When routine business was over, the question of the Easter week program was thrown open for discussion without any participation or preliminary suggestions from the staff.

Ideas were at once offered by various members: trips, a full day of gym, nature hike, movies. (Note that two features were entirely new: the hike and the gym program.) Then came a suggestion for a trip through the city in a bus and a matinee at some theater. This elicited the statement from the president that he is "opposed to theater parties by large groups. Such parties are best suited for individual clubs." It was also suggested by one of the boys that hitherto trips had been held to industrial plants. Now they wanted a different type of trip. The following were offered as possibilities by the league delegates: Welfare Island, Zoo (which was to be combined with a nature walk through Bronx Park), Municipal Art Exhibit, Orphan Asylum, trip through the city in a bus. These trips, someone suggested, should be held one day and an indoor affair on another. "Two days are enough," they said. "April is pretty nice out and the fellows may want to go out. Because it is also a holiday, they may want to be around the house." This view brought the

response, "Let's plan a full day here, from early morning until evening. We can have gym, buy lunch, and then have a party in the afternoon." After some discussion, it was decided to hold the trips Monday, April 2, and the "Junior Day" Wednesday, April 4, to consist of a morning in the gym—"because we can't go to the gym after lunch"—and movies, a party, billiards, bowling, pool, etc., in the afternoon. The details were delegated to the social committee. The meeting adjourned and the social committee, five boys, met to work out details. We suggested that arrangements can be made for a communal lunch in the building's restaurant on a cost basis.

After detailed discussion of all possibilities by the committee, the following trips were chosen: Welfare Island, Bronx Zoo and nature walk, Museum of Modern Art, and walk through Greenwich Village (as an alternative if there was an admission charge at the museum); Aquarium and walk through financial district; Museum of Religious Ceremonial Objects and walk along the Hudson River, Telephone Exchange, *News* Building, and the Museum of Arts and Industry (including the movies which are shown there early in the afternoon). The program for the "Junior Day at the Y," as it was typed for the president, who was in complete charge of the day's activities follows:

Morning—10:00 A. M. to 1:00 P. M. In the gymnasium: The program includes games, exhibitions on apparatus, swimming, track [a minimum of competitive games].

Afternoon—1:00 P. M. to 2:00 P. M. Lunch in the Building cafeteria: The group will be seated at tables shaped in a U-form at one side of the cafeteria near the windows. The executive committee is to select sixteen boys who will be the waiters' squad, and will work in two shifts of eight each.

2:00 P. M. to 3:30 P. M. Movies (Mr. — will operate them). The films will be delivered on Tuesday, April 3. The films are: "The World of Paper"; "Silk, from Cocoon to Spool"; "What Country, Please?"

We shall require a screen, a table, and an extension wire. These have been arranged for by Mr. —.

Mr. — will play the music for the movies on the piano or the organ.

Following the movies—3:30 P. M. Entertainment; "Everybody Sing," with Mr. —, who is providing songs. Mr. — may read poetry.

Games will include potato race, wheel barrow race, three-legged race, ping-pong.

The Boy Scouts have arranged a program including crafts and exhibitions.

4:00 P. M. Bananas will be distributed as a gift of the League to all present. [Note: the league appropriated \$10.00 for expenses in connection with this affair.] A dozen receptacles for the banana skins will also be provided. A sanitation squad will be required to supervise the room, and to see that peels are deposited in the receptacles.

The afternoon will end with singing.

A committee of ushers will be needed to take care of the chairs in the hall and to supervise the moving from the gymnasium to cafeteria, to the hall.

5:00 P. M. There may be a tour of the building after the singing if the boys want it. The ping-pong room will be open after 4:00 o'clock.

About 210 members turned up for this event: 183 boys stayed for lunch. A significant difference between this affair and the "indoor outing" held during the winter recess was that more than half the number present were of the older age level in this division, while at the previous party only younger members were present. We attribute this (a) partly to the fact that the day began with the gym; (b) to the reports circulated of the good time had during the winter party; and (c) to the greater degree of participation on the part of the boys in planning and carrying out this enterprise.

A very significant development, which suggests a line of activity, was the spontaneous small groupings of boys after the mass affair ended. As we walked through the building at about 4:30, the following unsupervised activities were going on in various rooms: 20 boys were in the ping-pong room; 22 were in the shop (which was not planned); 16 boys were in the Scout Room, who, with their troop leaders and members of clubs, played skill games such as jumping over stools arranged in rows of varying numbers (also unplanned); six boys of the junior dramatic group were rehearsing, without a leader, their plays for the performance they were to give soon (unplanned); and 10 others were playing in a meeting room where they had improvised ping pong tables by placing two ordinary tables together, with cardboards for a net. The paddles had been made in the shop. It would seem, therefore, that special interests and activities for small groups ought to be provided in conjunction with mass work such as described above, which would not only increase the appeal but would also diminish the excitement which a large group of necessity creates.

The programs for school holidays described should be considered only suggestive. Programs repeated with the same group lose their appeal. There must be variety in such activi-

ties. This will be supplied if the members are gradually habituated to initiate and develop their own diversions. Older boys and girls, for example, will develop a different type of program. Depending upon their cultural background, they may add to these affairs such activities as dances, concerts, rallies, meetings, outings, trips, lecture-discussions, poetry hours, and hikes. Arrangements can be made during these free afternoons for the older members to meet with stimulating men and women in various fields of endeavor: literature, art, politics.

Special activities ought to be provided for these full-day gatherings: shops, art studios, social rooms, game rooms, gymnasium, dramatic groups. If the size of the group presents a problem, a schedule of attendance by groups of clubs or by ages can be devised to prevent overcrowding. Part of the day can be spent in loosely organized work in the gym and pool while another part is devoted to free work and play in different rooms, with perhaps an assembly at the end of the day for group games, story telling, refreshments, etc.

Outdoor groups for hiking, picnicking, nature walks, walks through nearby parks, should be a very strong feature of the school-vacation activities. A variety of possibilities suggest themselves here. We only began to apply this idea in the April trips, when the trip to the Zoo was combined with a nature walk in Bronx Park, the visit to the Telephone Exchange in the vicinity of Central Park was followed by a walk through that park, and the projected visit to the museum was to be the occasion of a trip along the waterfront on Riverside Drive.

It would be desirable to habituate individual clubs to finance the various enterprises of the league councils to a greater extent than is generally the case.<sup>1</sup> In most instances, the clubs' dues to the council are too small to permit the latter to undertake activities that involve expenditure of funds. But perhaps the most important educational value of this step is the changing of the boys' attitude toward their "treasury," developing a feeling of co-operation and a willingness to share with others. At present there is current the attitude that the "treasury" is something to guard vigilantly and to increase. This is especially true of younger children.

<sup>1</sup> This was accomplished in the large mass enterprise.

If any spending is being done, it is confined to such things as gym suits. Children should be trained slowly to be as willing to spend on cultural and educational work and later on social and communal needs. The handling of money is one of many opportunities for developing social attitudes.

## CHAPTER XV

### THE GYMNASIUM AND THE COMPETITIVE SPIRIT

It is hoped that in preceding pages the following two points have been made clear in reference to the subject of competition. First, competition unquestionably negates the most desirable outcomes which education should yield: namely, a kindly attitude, a sense of communal responsibility, social values, and the emergence of a philosophy of life that fundamentally and irrevocably includes society—the substitution of social life values for individual values. In the second place, the impression which we sought to convey was that competition as an incentive is inherently not stronger than the social motivations. It is all a matter of emphasis. Even if the opposite were true, it is an essential requirement that the total educational outcome from the home, the school, the center, and particularly from the social ideology, should tend to minimize the egoistic tendencies and enhance the social. Human development is synonymous with social development. It manifests itself in more efficient and more socially cohesive forms, attitudes, and processes. It is, therefore, essential for the evolution of the race, as well as for its survival, that the socially motivated impulses become dominant in human personality, and that the atavistic struggle for personal supremacy become subordinated. To the extent that educational influences can achieve this end, can it be considered a favorable force in human progress.

The competitive spirit in sports, as promoted by newspapers, schools, and recreational agencies, is perhaps the greatest handicap to the emergence of socialized attitudes. Because of the place of physical activity in the biological economy of man, such activity makes a basic appeal to his organism, and influences his attitudes with a fundamental intensity. Thus, the attitudes and values associated with sports and the gymnasium become to a greater extent than is commonly realized attitudes and values for life. For these reasons the gymnasium is one of the pivotal activities in character training and attitude development. Adult-promoted

emphasis upon prizes, cups, banners, and scores attained through competitive effort engenders self-centered, individualistic, and brute criteria for life and for success.

Heretofore, recognition for effort or ability has consisted largely of banners, medals, cups, plaques, and of other material and tangible things—purely individualized satisfactions. A more modern view of education opposes such prize-motivated activity. It holds that external rewards should not be the entire motivating drive to effort. Effort and achievement are their own rewards if translated into social terms. Motive for action should arise from its social value and the resultant approval from the group. This approach does not negate the desire for admiration, recognition, and power in the individual; but it seeks to satisfy them by less direct methods. It seeks to draw compensations from the social sources rather than from individualistic aggrandizement. In an active group—school class, club, special interest group—each member has an opportunity to attract attention to his personal talents and to his social usefulness, and thus to increase his sense of self-esteem. Leadership as a result of one's special contribution to the group's welfare develops a sense of constructive power. Both the achievement and the participation in group effort satisfy the individual's collective drives—his desire for self-expression and for self-assertion. These should be quite sufficient to motivate excellence and achievement. Education and, later, popular opinion, will desist from encouraging the infantile incentives of decorations and prizes. To achieve this, however, it will be necessary to approach more evolved psychological needs of individuals through purposeful manual, mental, or social activity, which will not only hold interest but also make them more mature, and which will bring them together closer as a community unit. This we attempted to outline in the present volume in the various forms of expression and occupations, and in social activity.

In one of the centers where an attempt has been made to rationalize sports and the gymnasium by the younger boys themselves, the gymnasium director's attitude was rather revealing. The boys' league council (ages under sixteen years) became dissatisfied with the manner in which the gymnasium was conducted, because only those few who were members of teams really participated in the



rather limited gym periods. The entire membership, with the exception of those chosen few, were spectators and "rooters." Encouragement by the educational staff to bring this question to an open discussion led to a heated debate, with the malcontents predominating. Most of the complaints were directed against two features of the existing plan. First, too few of the rather large membership really benefited from the "gym" because the basket-ball playing, which was almost the only interest, was usurped by the teams, and the majority of the members "got no chance." The second source of complaint was that the delegates were inspired to create group spirit in the members and the clubs of that age level, but discovered that "sports make more enemies than friends." The view expressed by a fifteen-year-old epitomizes the attitude. "The tournaments," he said, "arouse the competitive spirit to downright enmity among clubs. The continuous loss of games by one club to another makes them enemies. How can we expect any kind of league activity if clubs hate each other?" Another characterized the situation as follows: "Basketball made cliques of a few friends but [it made] more enemies."

The boys' representatives then repaired to the "gym" director with their complaint. After hearing their statement, he proceeded to harangue them with a "pep" talk on the virtue and necessity of competition. "Life is competition," he repeated a number of times, "and the gym is the place for you to learn how to compete in life."<sup>1</sup> The youthful delegation, however, took up the cudgels for a "more liberal policy" in the gym. The sixteen-year-old athletic chairman of the league insisted that "we must take a more modern view of sports," while another demanded to know: "Why should the gym, which takes only a few hours a week, dominate our whole program?" In spite of continued arguments from the instructor, the boys were vehement in their demands that a more socialized program, one that would appeal to all club members rather than to teams only, be introduced. As a result, a compromise program was adopted.

It is obviously impossible to effect changes in an educational structure and philosophy without the full-hearted sympathy of the staff, as the following indicates. In the institution where the foregoing incident occurred, the only group that was feted at the end of the year was the club who won the "athletic banner."<sup>2</sup> The parents and friends of the

<sup>1</sup> This psychologic falsity and sociologic imprudence are too apparent to need elucidation.

<sup>2</sup> As already noted, all other banners and awards were eliminated by a vote of the clubs' representatives, as a result of a satisfying activity program and the educational attitude of the guiding adults.

boys under sixteen were invited to the celebration. A mass luncheon was served and addresses delivered by prominent members of the administrative and educational staffs, while at the same time all other efforts—manual work, literary expression, service to the center, musical accomplishment, etc.—went unrecognized.

Some time later the house publication of the center in question carried the following announcement:

#### ATTEND STADIUM CONTEST

Two hundred junior members will witness the game between the New York Yankees and the Detroit Tigers, which will be played at the Stadium. . . . The boys will attend as guests of the Yankee management.

The contingent will be under the guardianship of . . . , of the Physical Education Department. . . .

An inquiry as to whether efforts to interest youngsters in Stadium *concerts* as well as in Stadium *contests* were being made brought a negative answer. This is one of the numerous instances of unbalanced programs in character training that one frequently finds in educational institutions.

On the other hand, in another neighborhood center with which the present writer was associated, the "gym" director insisted on liberalizing the program to make it more inclusive, more widespread, and less competitive. He succeeded in doing so to a very considerable extent, and has laid the foundation for a truly educative gym program. The method employed will be described later in the chapter.

There is little doubt that the excessive prestige of competitive sports in the mental economy of American contemporary life is adult-created, and abetted by financial interests of promoters and of newspapers. The unwarranted publicity that sports receive causes not only a dislocation of the intellectual life of the masses of people, whose devotions and interests are focused upon this dulling spectatorism, but it also serves to perpetuate mental infantilism, which psychologists and sociologists so greatly deplore. If we had the courage to face the facts, we would have to admit that the intensity and universality of feeling and interest in competitive sports is infantile: it consists of adoration of achievement in combat—a primitive and childish kind of adoration.

Adults ought to have more evolved standards and richer social values.

The fundamental remedy for the over-intensified competitive feeling in educational and recreational activities lies in the more fundamental attitudes of the larger world that arise from socio-economic interests and necessity. Ideology and values are rooted in economic necessity; these in turn permeate the values in educational objectives and patterns in school practice. But in view of the fact that educators cannot apply these basic remedies, some other, less sweeping and perhaps less fundamental, techniques must be evolved.

Many instances in our records indicate that an approach can be made to this question in the limited confines of the club, in the school, and in the educative center. Our experience indicates that it is possible to fortify a larger number of individuals against stylistic thinking and mass fads by evolving a sense of values in them, and especially by arousing a creative attitude and by transforming physical into intellectual aggression.

The educative center does not propose to banish sports and the gymnasium; it proposes, however, to give them a rightful, not exaggerated, place on its program. The effort of educationally-minded recreational and school workers should be bent upon *balancing the program* and preventing over-emphasizing of any activities; for the purpose of group work is not to train specialists or craftsmen, but to develop full and balanced personality. It is quite obvious that balanced individuals cannot be produced by an unbalanced and lopsided education. In order that this balanced program and the resultant check upon sports and athletics may be achieved, the adults involved in the educational process must accept a more intelligent view of specialties in education. Socially-minded and educationally-minded teachers and recreational workers should be able to develop readily an attitude and a philosophical orientation which will be easily carried over to their pupils. Very often the resistance to liberalizing athletic programs comes from lay members of boards and other adults. They still remember their own childhood and youth and their participation in various forms of competition, but have not evaluated the influence of these on personality development and social evolution.

Another remedy proposed, therefore, consists in surround-

ing the young people who come to our schools and centers with non-competitive-minded adults, with a non-competitive atmosphere, and with a staff of physical directors who are resourceful and capable of creating new and different techniques for their work from those in vogue.

In all the school and group work with which the present writer was associated, prizes, banners, cups, awards, and other emoluments were eliminated either entirely or to an extent that removed their glory and diminished their splendor. This was accomplished not by decree or rules but by slow suggestion; through discussion by members on the value of such awards at meetings, particularly at meetings of club representatives; through articles in the house publications, by encouraging leading members of clubs and councils to state their case; by appropriate remarks from adults; and by other educational means at the disposal of a center or school. In a good education, changes are not forced by imposition; they must proceed from a changed attitude, and, therefore, from a slow and imperceptible re-education. What is necessary to make a new idea acceptable to a group, provided it is basically true, is to circularize it and create discussion around it.

The elimination of "varsity" teams in the different sports is another and essential reform if the new attitude is to take root. The concentration upon producing a team for the express purpose of competing with teams from other groups and institutions in a way sets the tone for the entire attitude in competitive sports. The desire to be associated with a winning team in inter-institutional contests is basically ego-centric. Although it may represent a sort of loyalty to one's own school and center, this is the wrong kind of loyalty. The type of loyalty that feeds upon success in combat is not desirable if indeed it is loyalty at all. Rather, the emotion involved here is one of identification with power and success; that is, loyalty to one's own ego. Does not every neighborhood worker know that a great many boys join clubs and settlements only because they have winning teams? In addition, the "varsity" teams set a goal, an ideal, for the teams and members to work toward; they set an externalized and non-educative purpose and incentive.

We have succeeded in a few centers in inaugurating "plans" for the gymnasiums that were a compromise between

the traditional and the new physical education. Only two of these will be described here, and then only briefly. In one institution where only one gymnasium was available, a plan was adopted by the house council (after prolonged discussion and debates in the various clubs and age-councils—in itself of highly educational value) whereby competitive games by club teams were alternated with group games, involving all the members who wished to come. Time was set aside for exercise and free play on the floor and with apparatus. Teams and clubs participating in purely competitive games were scored not only on the basis of points, but on three distinct achievements: attendance of the team at the games; sportsmanship (behavior, fairness, attitude, living up to rules, avoiding fouls, etc.); points attained. Thus were emphasized other factors in sports besides "winning," which in themselves are vastly more important to character training than the latter. This method of scoring proved difficult and caused much confusion at the early stages of its development; but later an acceptable procedure was evolved by the members with the help of the athletic committee of the house council and the staff.

Another method that was tried out successfully in the center where the discussions described on p. 1 took place was as follows: Here two large gymnasiums were available, with a well-equipped smaller one in which there were several hand-ball courts, indoor running track, wrestling room, room for apparatus, and various exercise rooms. In this instance the equipment was ample, but the time allotment was far from adequate. Mass floor games, free play, and individual and small group exercises were alternated with organized sports. Thus, groups were shifted from one gymnasium to another at given periods to participate in a variety of occupations.

With the diminished emphasis on athletics proposed here, corresponding modifications in the designs of center and school buildings will be necessary. At present, an unwarranted proportion of the space is devoted to a gymnasium in small centers and schools at a considerable loss to cultural activities, which suffer from lack of space or from inappropriate or unsuitable rooms. The gymnasium is usually the largest, the most expensive, and the most attractive room—all of which only adds to the overemphasis upon it. A

changed attitude toward character education will provide more rooms, equally appropriate and attractive, for music, dancing, meetings, and the numerous other activities.

The struggle for supremacy in centers and schools does not occur in sports alone. The contest idea is a contributing factor of far-reaching effects. The dramatic and oratorical contests, debating tournaments, and the numerous other contests invented by adults, supposedly for the purpose of motivating effort, contribute greatly to the egoistic, competitive spirit. When education was less enlightened, such devices may have been justifiable. Modern education, however, has found more fundamental appeals.

## CHAPTER XVI

### THE SELF-GOVERNED SUMMER CENTER

Summer school vacations offer perhaps the most vital opportunities for character building and personality development within the scope of the neighborhood center and the settlement house. In this period the house activities can be made continuous and daily, and are, therefore, more vital and meaningful than the periodic and discrete visits and occupations of the winter months. The importance of summer work with children has long been recognized by numerous institutions. Various "Y's," church and charitable institutions, labor groups, government agencies, centers, and settlements maintain summer country camps for children and young people. These camps, however, accommodate their campers for only short periods (usually two weeks), and chiefly for the purpose of improving their health and to provide a change. The educative possibilities of such camps are very slight because of their underlying philosophy and their more or less set regimen. The short stays of the campers also militate against a fuller educative experience.

Recently a new approach to camp work has been promulgated, with a view of making it a more deeply affecting educational value. It is being recognized that summer camps offer unparalleled opportunities for real social living. In camp, live problems arise and the need for coping with them is real. The camp has also the means for arousing and giving expression to a multiplicity of interests, for discovery of individual needs and interests, and for personality guidance. A truly educative camp is so set up as to utilize these and many other educative possibilities.<sup>1</sup>

In the last few years "Home Camps" were introduced in a number of centers throughout the country. The general nature of these camps, briefly, consists of occupations in the center buildings, interspersed with trips to the outdoors for walks, organized games, hikes, swimming, etc., depending upon the facilities within reach of the center, geographically

<sup>1</sup> See *Creative Camping*, by Joshua Lieberman, Association Press, New York.

and financially. Other institutions are arranging for all-day outdoor activities, returning the children nightly to their homes; still others have contrived to imitate camp life on the roofs of buildings within congested sections of cities. A still older development in the direction of filling the summer idleness of children in cities is the well-known "Play Schools," first introduced by the Child Study Association of America.

Summer work of the center can therefore be divided into two main divisions: (1) full-time country camps and (2) activities within the center itself. The present chapter deals with the second of these divisions.

The summer center work of necessity divides itself into four parts: (1) indoor creative work, (2) indoor "recreation,"<sup>2</sup> (3) outdoor "recreation," and (4) self-government.

(1) For the indoor creative work, shops are provided: carpentry, arts and crafts, fine arts, simple science work-shops, pottery shops, music rooms, group singing facilities, dramatic groups, a library of magazines and other light reading (chiefly for rainy days). Other forms of activity and expression that the children may desire and the building can provide should be added by individual centers. Interests and equipment will greatly vary for children of different ages, sexes, and background of creative experience. The basic principle of this work, however, should be self-initiation and self-direction. Self-initiated work of any kind sets properly motivated problems and arouses creative powers present to varying degrees in every child.

The directors in charge of such activities should provide materials for work, a friendly atmosphere, and help whenever needed. To a great extent this will mean re-education of the children from their attitude toward school work. They must be made to feel that they are capable of originating ideas and activities, and of taking full care of themselves and their common affairs. This is contrary to the average home and school, which exerts constant pressure and control upon the child. Responsibility and self-reliance are begotten from child function with a minimum of adult supervision.

The activities enumerated above are not minimum essentials. Their number can be greatly reduced, and several

<sup>2</sup> In a true educative life *recreation* and *education* are synonymous.



can be combined under one leader and in one room. The educational value lies in the manner in which these activities are conducted and not in the variety and costliness of materials and equipment. As a matter of fact, gifted leaders have often turned poverty to advantage. They have used scraps and leavings from stores and factories for their art and shop work with great effectiveness, which led to increased resourcefulness of the pupils and of the adults.

Group work will of course form an important part of the educative summer center. Singing, games, story telling by adults and by the children, spontaneous dramatization, and such do not require special equipment. They entail very little cost, but are important in personality development.

(2) Indoor recreation requires only mention here. The equipment required for gymnasium work—pool, roof, playground, playrooms, game-rooms, etc.—is well known. They too should be varied for different ages and sexes. Free play (not organized games) is most valuable for engaging and developing the personality. In free play, more desirable contacts are made among the players than in organized games. The element of competition with one another or with groups is absent. There is not the constant desire to get the better of "the next man." Although such motives make their appearance in free play as well as in competitive games, they are not sanctioned and organized. They appear and vanish with an ease unknown in "sports." Free play can therefore result in personal co-operativeness. In competitive games, co-operation with the team is a form of primitive tribalism with a motive for vanquishing. Free play also exercises the imagination. It is common observation that when children play freely they invent games and forms of play, or adapt and vary the games that they know. All this is most valuable for personality and character development. There are numerous charming and interesting games to render reliance upon competition entirely unjustifiable.

(3) Summer work should be carried on as far as possible outdoors. The place for outdoor activity can be the roof, parks, neighboring country, or vacant lots which the children may reach by available transportation in a short time, or by walking. A plan can be worked out whereby two shifts of children can alternate in the indoor and outdoor periods, and thus double the use of the facilities. While one group of

children is outdoors in the morning, another can use the rooms; in the afternoon the groups can interchange. This is, in a sense, an application of the Gary "Platoon System" in a simplified form. Of course, leaders will be careful to insist on rest and relaxation at definite periods during the day so as to prevent overfatigue and excessive exertion. Provision should also be made for inclement weather, when outdoor activities cannot be held. This can be done by the use of gymnasiums, trips to museums, suitable moving pictures, dramatic performances, or work in the various shops, rehearsals, etc.

(4) Since the attendance at the summer program will be daily, or at least several times a week, the arrangement of the programs and directions of routines should be in the hands of committees of the children, with members of the educational staff acting as advisors. All matters not too complicated (such as the commissary, the kitchen, and maintenance of the building) should come before administrative committees of the young people and adults. The adults' function in this scheme should be advisory, for young people cannot as yet direct a social enterprise of such magnitude entirely by themselves. They are unable to envisage all the problems that may arise, including the interlocking of staff and functions. They can, however, with guidance, grasp some portions of the work, and progressively undertake more of the job in hand. The members of the group should by all means be given a feeling of participation and a sense of responsibility. This can be achieved through periodic meetings of the entire membership, which should appoint committees at first suggested by the staff. Later, other committees become necessary, and are usually created by these large councils.<sup>8</sup> After discussion, the committees report to the councils for further consideration of the problem in hand. It is important for the educational objective that discussions be thorough, and that the staff members help the youngsters to think through the problems that come up before them.

Obviously, the adults' part in this scheme is not to lay down laws and to make decisions, but rather to place before the meeting of the general council or committees the prob-

<sup>8</sup> We draw here upon our experience with such self-government in summer camps in the country and in progressive schools, where the situations are similar to the "center camps."

lems as they see them, and to help clarify possible outcomes from proposed decisions by the group. It is not necessary for the operation of self-government to dislocate the entire institution. Adults ought not hesitate to be firm and to check unwise rulings; but in doing so they should explain their stand, give reasons for it, and justify their views as they would before a group of adults. There must be no "talking down" to members, nor any doubt that they can be reasonable, logical, and able to understand the significance of the issue. Such confidence is almost never misplaced with young people. This is the process of training for democracy.

While members are responsible for the proper functioning of the various committees, the adults may have to check up on their functioning. This should be done through the committee chairmen. Complaints of neglect or impropriety on the part of individuals or groups should be made to the general meeting and referred to the judicial committee. The adults should have no right to punish or dismiss officials elected by the general councils. General meetings ought to be held once a week. Officials and committees should be elected by the whole body rather than appointed by the president.

The general body functions through committees (such as the house committee) to supervise movement through the halls and check rowdiness or other forms of anti-social behavior. Sanitation committees are responsible for the cleanliness and order in different rooms. Thus, there may be a committee to take charge of the shop, one of the game rooms, etc. A dining- or lunch-room committee is responsible for setting tables, serving food, water, and for clearing up after meals. The entertainment committee co-operates with the staff and the general council on such matters as dramatic plays, recitals, concerts, parties. The judiciary committee's function is to settle disputes and to punish offenders. Other permanent or temporary committees are added as the need arises. These committees may be elected bi-weekly or at any other convenient periods.

The adult staff should have the power to nominate Junior Leaders or Junior Staff members from the group to act in directive or supervisory capacities; but they must be ratified by the general council before their appointment becomes final. The Junior Staff members should be older children

who are natural leaders, who have proved themselves responsible, and who are able to influence other children. They should be responsible directly to the staff, and should function like the adult staff members. Appointment to the junior staff may be used as a therapeutic measure with children who feel inferior and insecure, in cases of antagonism which require special attention of an adult, or in any other cases of emotional disturbances that can be alleviated through such special recognition and responsibility.

## CHAPTER XVII

### STAFF QUALIFICATIONS

#### I

The qualifications of members of staffs in a school and an educative center, and a general outline of the organization of such a staff in the type of informal education described in this volume, should receive special attention. A pluralistic program such as we have envisaged for an effective education cannot be carried out without an adequate staff. Staff in man-power alone, however, is not sufficient for our purpose. Even more important than numbers are personal qualities. Progressive attitudes toward the educative process, psychological insight, understanding of and love for young people, enthusiasm and faith, honesty and integrity, are among the salient attributes that our educator must possess. Skill qualifications must also be included in the selection of staff-members. Education is a skill, or rather a summation of many skills, which cannot be acquired from lectures or reading; it develops from actual experience. "In-service" training may, therefore, be a required stipulation.

Excellence in whatever capacity is a product of native ability and adequate training. Neither would prove sufficient by itself. In the practical world, however, facile verbalization too often passes for skill, and a pleasant manner for ability. The art required in introducing an activity program, or in dealing with individual members psychologically, is not heaven-sent. It is acquired by experience, like the skills of any other trade or profession, on a foundation of native ability.

It is imperative that, although each member of the staff concentrates upon his own job, he is at the same time cognizant of the basic philosophy and intention of the institution as a whole. Each must also be trained to view his own work in the context of the total efforts of the entire situation of the school or center. This requirement would have to be imposed to a varying extent upon the manual workers on the

staff as well as upon the educational, psychological, and office staffs.

For this reason, frequent meetings for the entire personnel or sectional meetings for groups need to be held for the discussion of practical problems as they arise in the life of the educative community. These meetings should be used as a means of enlightening the staff members as to the basic intents of the institution, to acquaint them with the work of other departments, and to indicate the interrelations of these departments. The accomplishment of this is among the chief functions of the director or principal; for only by this interchange is it possible to secure unity of effort and consistency in point of view. By these means can be also created a community spirit necessary for a true educative experience for young people. Staff members should continue studies in the fields of their function, and keep in contact with new developments in techniques and approach in their specialties. Frequent seminars or staff meetings for discussion, for interchange of experiences, and for information are a part of the training program of the staff. Specialists, particularly those with a fresh point of view and new methods, help greatly in aiding the institution to retain virility and secure its own growth.

## 2

The person who is ultimately responsible for the educational work—the principal, the educational director, head worker, or executive secretary—must be a co-operative and highly social individual. He should be a pleasant and an outgoing person, one who can attract to the work a variety of individuals both on the paid staff and as volunteers. Such a variety is necessary in order to create varied and rich educational opportunities. An egoic person handicaps a multi-phase and multi-content educational program, and the educational work automatically reflects his personal limitations. His bias and hostilities affect the choice of personnel, teachers, and leaders, and strangle, as it were, their creative contributions and initiative through lack of encouragement and understanding.

Staffs in schools and in informal education ought to be persons of broad culture, versatile in skill and knowledge, creative in their approach to life and to work, hospitable to

new and untried ideas, and with the attitude of the experimenter. They ought to be enthusiastic about their work and able to welcome its extension and improvement from whatever source suggestions for it may come. They must therefore be free from fear and petty jealousy. The improvement and perfection of the job should take precedence over personal ambitions and aggrandizement—an attitude that can be possessed only by an ever-evolving personality. They should be “group builders,” not “group compellers.”

Co-operativeness and intellectual hospitality of those in educational authority are essential for development of the co-operative spirit and creative attitude in the staff, pupils, and the membership. Egotism among the leaders soon permeates the entire educational work. It eliminates persons who are most suited for education. By his attitudes, such a head isolates each worker and specialist, who, though performing his individual task well enough, does so separately and disjointedly from the enterprise as a whole. A feeling for the need of such separation and isolated effort is always conveyed by indirect suggestion from the head of an institution. Soon the members (and pupils as well) begin to reflect the feelings of the staff as surely as they reflect those of the home. On the other hand, observation indicates that a socialized person in charge creates a co-operative feeling in the entire group.

The head of an institution and of executive departments should discharge leadership in a manner similar to that indicated for club leaders.<sup>1</sup> This leadership must be stimulating because of its ardent purposiveness and conviction; it must be progressive because of its own creative impulse and maturity; it must be socially enlightened and fearless. The school and center staff should consist of growing persons, reaching out for ideas on world affairs, for solutions of life's problems, and for a philosophy of life. The smug and the convinced, the unstriving and the complacent, are not fit for leadership in education; for these qualities and attitudes preclude intellectual and aesthetic growth.

It is customary to choose staff members and club leaders, as well as school teachers, from among those with a wide background of schooling and a deep store of information.

<sup>1</sup> See p. 24, *et seq.*

Leaders for character education should be rather chosen from among those who have wide and intense background of informal education, such as reading, thinking, rich contacts, catholicity of interests, imagination, originality, and creativity. For a stimulating informal education, profundity is more important than scholarship; catholicity is to be preferred to specialization; kindliness and hospitality are better than objectivity; and sympathy and intelligent love are infinitely more valuable than barren intellectualism. Those in immediate charge of education in school and neighborhood centers should be persons who have experienced creative achievement in some field of endeavor: manual work, the arts, literature, or thought. For, as already indicated, only those who have themselves felt the joy of creation and discovery can stand in reverence before the creativity of the growing personalities of others.

The customary function of a traditional educational director or head worker is to organize courses, lectures, concerts, trips, and hikes that are duly announced in the school and house bulletins and in other such media of publicizing local news. This function may be a suitable one for traditional teaching institutions. It is not, however, appropriate for a modern center or school that aims at character and personality education and where member activity is encouraged. Those in charge must, therefore, have a technique and a setup that will not only permit but will rather make it necessary for members to initiate, organize, and carry out a variety of individual and social projects. Character develops, as we have already seen, through interest and activity in a social setting.

Beset by numerous administrative details and executive duties, the principal, the educational director, or head worker is unable to devote continuous attention and prolonged follow up to classroom work, forums, club problems, and the educational programs generally. Other educational work, such as visits to clubs and special activity groups, the training of teachers and leaders, and conferences for the purpose of improving the educational practices, are carried on irregularly, peremptorily, or with little continuity. When such work is attempted by heads of institutions, it proves unsatisfactory because they lack an intimate knowledge of the problems, owing to their preoccupation with other matters.



Pressure of a great variety of administrative problems, with the resultant anxiety and strain, is not the right mental state for inspiring creative effort in others or for helping them attain poise and serenity.

The usual device for stimulating teachers in schools and leaders in centers is the large meeting with guest speakers, sometimes followed by short discussions and questions. In practice, it has been found that lectures of this nature are of comparatively small help to educational workers in their day-by-day tasks. It was found that individual conferences between teachers and leaders with a person of wider experience, greater maturity, and knowledge of the new educational techniques are more helpful than lectures. Training of teachers and leaders for various other activities is most effective in individual conferences based upon specific situations, definite problems, and immediate suggestions for extending subject content and activities. Educational training cannot be accomplished by theoretic discussions and irrelevant abstractions. These should rather grow out of specific and practical situations. They must be made the starting points for wider and more inclusive developments.

In a real way, the educational leadership for the adults of a center and school is discharged in a manner analogous to club leadership for younger people. The larger monthly or semi-monthly meetings of all the adult paid and volunteer workers of a center are valuable from the point of view of group stimulation, mutual exchange of experience, and discussion. They also supply the social (collective) needs of the group, and should be included in leader- and teacher-training programs. To be of greater effectiveness, however, the discussion period should be carried on along the lines described in Chapter V, dealing with the creative discussion, while the social period ought to be marked by the charm and cultured spontaneity that a club party would be expected to have. Of course, these meetings should be in charge of a teachers' or leaders' committee or councils.

### 3

The development of leadership for the center and for the neighborhood is one of the major objectives of a true educative center. A vital institution of character education feeds itself with respect to leadership: *i. e.*, it carries out a training

program for leaders who are already in service as well as for prospective leaders from among the members of the center. In addition to individual conferences as suggested above, group conferences are held on the creative discussion plan, directed by a qualified person. These conferences should deal with practical aspects of personality education, based upon observation or actual experiences in clubs, and leading out into basic theoretical principles and learnings. Typical problems suitable for discussion are difficult members, cliques—and how to treat them, what to do with a specific club, how to start various activities in a club, what are suitable plays for clubs of different ages and sexes. (The appropriate chapters in the present volume offer a variety of practical problems.) Theoretical information, such as psychology, sociology, and education, should be related to the practical problems under consideration. Those in charge of these meetings must be prepared to supply the staff and leaders with very specific information in the light of their own knowledge of the situation. Thus, lists of materials, activities, books, places to visit, and suggestions for development of an interest or a topic must be ready at hand. However, standardized lists and material organized in advance are not suitable for creative education. They must be evolved not only on the basis of the particular needs of the situation and of the group, but they must be suitable to the interests and capacities of the leaders as well.

In addition to their practical nature, the directors of the discussions ought to aim to make the meetings of cultural value to the participants. Thus, poetry reading, music interpretations, story telling, and other forms of suitable art expression should be included in these meeting periods, to arouse interest in them, to demonstrate methods of introducing such materials at the meetings of their groups, and to indicate to the leaders suitable content. In a word, the informality of leaders' meetings should serve as a demonstration for club and group meetings that they direct.

One of the sources of leadership supply is the "Junior Leaders' Corps." This group consists of young people who are interested in and who have a desire to participate actively in the work of the center.<sup>2</sup> Those of the members or pupils

<sup>2</sup>This idea can be adopted for schools as well.

who display leadership ability can be invited by the staff to serve in some capacity, under the supervision of a more mature and more skilled adult, with a view of finally preparing them for full leadership. In centers, the privilege of joining the training corps should be open to all members of sixteen and over who may desire to do so, since the training offers general cultural and educational advantages as well as specific training. Thus, even if members of the "corps" do not graduate into leadership positions, they have had the advantages of having been exposed to desirable ideas and contacts.

Members of the "corps" may be invited to join the senior leaders' meetings, or it may be found more advisable to hold simpler group conferences separately for them. Part of the time may be devoted to reading and discussion of topics in education, psychology, group work, sociology, social problems, poetry, literature, science, and other subjects as these become pertinent and related to the main theme. The young people should be encouraged to become acquainted with the arts and the economic and social life of the world as well as to engage in creative work at the center and elsewhere. However, of major value to the junior corps is the actual work which they do in the center; for their primary interest is function in the group and self-assertion. All theoretic work must, therefore, be subsidiary to active function.

Members of the "corps" should stand ready to serve in numerous ways as needs arise: for example, as assistant club leaders; as assistants to the directors of the various special activities; as guards or ushers at house affairs; as guards to maintain quiet and order in the building; as office assistants in stamping and sealing envelopes, mailing and distributing leaflets and literature whenever necessary. The variety of ways in which this group can serve is impossible to enumerate; it is as wide as center and school work itself.

The reader will not construe this plan to mean that the corps should consist of errand boys who are at all times at the beck and call of adults. An attitude such as this defeats the educational implications and the constructive intentions of the plan. The aim is to have a self-directive group, but one ready and willing to serve the society in which they find themselves. The personalities in such a group must be highly respected not only because respect for personality

is an essential attitude in the educative process and in all human relations, but also because we expect that a selected circle such as this will contain some of the most outstanding and worth-while individuals among the membership. It is important, however, to prevent a feeling of exclusiveness or snobbery on the part of the members of the "corps"; it is essential that there be no feeling that joining the "corps" means a special privilege or special recognition. It is for this reason that the "corps" should be open to all those who wish to join rather than that membership in it be limited under any system of selection. When the young people do not have any preferences as to type of work, the selection for service by the educational director or the educational consultant should be made on the basis of special ability and aptitude.

In one of the organizations where the plan of a junior corps has been tried out both in club work and in summer camp, it has proved most successful. A decade or so later the majority of the leaders and counselors came from this group.

The present demarcation of staff on sex divisions such as "boys' worker" and "girls' worker" is not suitable for creative education. Rather than emphasize social and sex differences and encourage occupations in accordance with these, enlightened education seeks to surround boys and girls with opportunities for activity and learning to which they may respond as *individuals* rather than as members of a sex. Experience substantiates the fact that the incidence of certain preferences are correlational to sex, but these vary with age and with individuals so much as to render any rigid demarcations unsound.

We are, therefore, recommending directors for each age-group—juniors, intermediates, seniors, adults, etc.—because we believe that special abilities and interests are required of leaders for each of these groups. Interests and skills differ greatly with age. Thus, the type of person that will stir juniors to activity will obviously be different from a person suitable for adult education. This does not mean, however, that four distinct persons are necessary for the four groups enumerated. The educational director and the educational consultant (*see* Chapter XVIII) may act in the capacity of age-divisional directors, according to their peculiar interests

and age preferences. It does not mean, further, that full-time persons are required for these offices. Where there are a number of members on the staff serving in other capacities, they can devote part of their time to stimulating and coordinating activity in one of these divisions. For example, a shopwork director may also take over one of the age-league councils, which includes also girls' clubs, as his special responsibility. It may be possible also to engage persons for this work on a part-time basis; or to get it done by volunteers.

The guiding principle in choosing persons for these positions is their special understanding of the members of the age-group with whom they are to work and the facilities and skills which they may possess that are suitable for that age. In engaging a paid staff, the educational director may, therefore, consider candidates from the point of view of this dual service.

## CHAPTER XVIII

### THE EDUCATIONAL CONSULTANT: A NEW TYPE OF SUPERVISION AND TRAINING

#### I

The point of view promulgated in this volume for schools, community centers, and leisure-time and adult education is that of educative participation rather than subject-learning or "recreation." This shift of emphasis, therefore, requires a staff of creative educators in which the *educational consultant* is indispensable.

The function of the educational consultant is more or less implied in his title, though the phrase does not fully describe it. He is not only consulted by teachers and group workers when they feel a need for help. His functions also include keeping in touch with all the educational and recreational work in the building; he makes suggestions for improvements in method and content; he gives consultations, trains groups of leaders and teachers, helps to compile lists of materials for individual groups to expand their programs, gives and arranges courses. In a sense, he sets a standard for the educational work.

The chief difference between the functions of the educational director or principal and those of the consultant is that the latter is completely free of all administrative or executive duties. The stage is set for him by the director or principal and other members of the staff. His only concern is the quality of the program and of activities. It is also expected that the consultant will possess a richer educational background and wider experience with techniques for stimulating creative activity than the director or principal, who of necessity must divide his attention, and, therefore, too, his experience, between administration and education. The educational consultant should have had considerable actual experience (not merely theoretical information) with the newer educational practices, and should be equipped to help teachers and leaders in a practical way to develop rich and meaningful club, classroom, and special activity programs; to suggest materials, books, articles, and other pertinent matter.

Since clubs are the most effective instrument of the school center and the neighborhood center, they will claim the major part of the consultant's time and efforts. An effective method of approach employed by the present writer consists of spending at least one entire day or evening, as the case may be, with each group and observing the caliber of the members, the possibilities they hold in the way of developing a program; the general qualifications of the teacher or leader, his suitability to the group in question, his relation with the pupils or members, the manner in which he functions, his resourcefulness, poise, judgment. We often found it advisable to make changes in leadership. Leaders and teachers are too often assigned at random and not because of special suitability to a particular group. In most instances leaders and teachers needed suggestions for developing activities on the basis of member-interests, which they passed unobserved. The following is a description dealing with such work in one center by the present writer.

The specific job of an educational consultant is to attempt to improve the club work by (a) increasing member-participation in creative activity in the club and center; (b) enriching the club programs both in the fields of manipulative activities and in intellectual and cultural content; (c) stimulating leaders to enter into broadening interests, reading and thinking, so that by enriching their personalities they may contribute to the enrichment of the lives of their club members and to the club program; (d) pointing out to them specific possibilities in program activity as they grow out from the work of the groups; (e) helping leaders with specific materials in these program and activity developments; and (f) helping them with group problems and problems of individual children.

The methods of carrying out these objectives were both direct and indirect. As a part of the direct approach visits were made to club meetings. We stayed through an entire meeting, and observed its conduct and content. In the conferences with the leader that followed such visits we gave the leader definite advice, criticism, and suggestions. These comments usually consisted of (a) an effort to make the leader aware of the interest possibilities arising from individual members of the group; (b) suggestions for activities, discussions, readings, and studies on the basis of these inter-

ests; (c) supplying bibliographies and suggestions for excursions and trips, and giving information as to sources of materials, etc.; (d) attempting actually to give content information, coaching the leader in the subject which the group was discussing or seemed interested in.

Among the indirect methods were: (a) consultations on club problems with boys' and girls' workers and special activity directors; (b) occasional suggestions as to fitness of leaders to clubs and for changes in club staffing; (c) encouragement of spontaneous discussions at odd times by club leaders in small groups; (d) delivery of lectures to leaders on a number of topics and arrangements for outside speakers; (e) compilation of a library and a museum of materials usable in club work, such as suitable plays, poems, puzzles, games, mineral and biological specimens, charts, lists of possible trips.

The receptivity to our efforts to vitalize the club procedure, as might be expected, varied with individual leaders. Some leaders were very receptive to the point of view of an activity program, and had already attempted some changes in this direction on their own before these conferences; some were very happy with the new opportunity, and immediately put our suggestions into operation; a number were very receptive to the new point of view, but lacked the ability and knowledge to put it in practice; and still others were not at all hospitable to the proposed changes. Luckily, the number of the latter is usually proportionately small.

In all instances a conference was held between the consultant and the leader after the meeting—a friendly contact where the conversation did not necessarily center around the meeting, though it finally veered in that direction. Through these contacts the consultant took inventory of the leader's special interests, his special abilities, his personal problems and difficulties, as well as his assets for leadership of children and youth. Those who required further help were seen on subsequent occasions entirely on the basis of friendship and *not as a part of a supervisory routine*. Most often these meetings did not concern themselves with the clubs at all. We sought to build up the leaders' personalities and arouse dormant interests in them. During these contacts, however, there have been ample opportunities to make concrete suggestions for the development of an active and worth-while pro-



gram on the basis of the members' and the leader's interests and capabilities. Perhaps the following digest of such work by the writer in another institution will make palpable the functions of an educational consultant.

After a short survey of the institution, we determined that under the existing conditions, the best approach toward influencing the thinking and point of view of individual leaders and members of the staff would be an informal one. This policy proved correct, for we found it possible to work intensively on the programs and activities of individual clubs and their leaders with better results than would otherwise have been possible. The leaders were helped to supplement the dreary routine of club meetings with activities that more truly represented the boys and girls as individuals and as creative groups. We urged members to take advantage of the special interest shops and studios; trips and excursions became purposive, and gave rise to project work and to study and inquiry; clubs began to write their own plays and skits; discussions were made more pertinent to the lives and concerns of the members; club co-activity, especially between boys' and girls' clubs, was introduced; and some steps were taken to organize or merge one-sex clubs into co-educational groups.

It was found necessary on occasion (but only upon suggestion from the leader) for the consultant to conduct club meetings for one session, or for a series of sessions, to straighten out difficulties, or to demonstrate the technique of leader-function: how to resolve "clique" conflicts; how to help the group build its own program of activities; how to start a group at play construction; how to amplify already existing interests and activities to assure progressive development. We felt, however, that the most fruitful results in the direction of deepening understanding of club work and the needs of young people occurred through conferences with individual leaders. We stripped these talks of all officialism: they were not professional conferences in any sense of the term. Rather, they were friendly give-and-take talks, in which the judgment and the opinion of the leader often prevailed over those of the consultant because of the leader's more intimate knowledge of the group. But, in spite of this informality and friendship, the leaders seemed to absorb a surprising amount of factual material, and (what is more

important) they began at a very early stage of our relationship to develop a broad and understanding point of view of their own work and of club work generally. This we considered of greater importance than any specific information they might have gained from our contacts.

These conferences usually followed our visit to a club meeting. We planned our time so that we could sit through, without participation, one or more meetings in their entirety, noting any development and behavior that merited either approval or criticism; but our conferences always began with the former. There were always some features that deserved praise. The aspects of the club meetings that required correction were treated later in the interview by positive suggestions as to how ideas, information, group activity, and manual work could have been incorporated in the work. We found that the principal difficulty with the work of nearly all leaders is a lack of constructive (we may almost say constructional) imagination. They lack the ability, the co-ordinating power, knowledge, and recognition of possibilities for activity; they are unable to integrate what they already know and the skills they possess. Their own education and experience in ideas having been unilateral, they are unable to comprehend group activity and education as a whole, as a parallel or multilateral process. Thus a discussion on art, for example, means to them nothing more than a verbal expression of views on art, its various forms, and other obvious ideas. It does not occur to the average leader that such a discussion should be considered only as a beginning of what may grow out of it: trips to museums, meeting artists personally, interpretation of individual pieces of art, speakers on art, wider implications of aesthetic expression, cultural factors, economic and social determinants, the interrelatedness of all the art forms. We sought to impress the leaders with the great educational possibilities of this multilateral approach to subject-content and to club activity. Suggestions had to be concrete, direct, and to the point, indicating at what points these progressive developments could be introduced.

We have discovered also another interesting phase of our work with the leaders, which was not anticipated. We found ourselves guiding the development of their specific and individual interests, latent talents, and abilities. Some revealed

these in their club work by their emphasis of their own predilection in the club program; others made them known in conversations or through their responsiveness. As we look back upon our work, the arousing and direction of interest of leaders in their own talents stands out as its most gratifying aspect. There were those who have discovered dormant interests in the drama and in poetry, in interpretative dancing and social problems, in art and in philosophy. Whenever these latent interests were unearthed, everything in our power was done to give them direction and content. Books were brought in from our own library; further conferences were held. We introduced the leaders to outstanding personalities in the field of their interests; we called them to the attention of other members of the staff, such as the dancing instructor, the art director, the head worker, the director of guidance and others who could contribute to the leaders' growth and development and stimulate them further. In a large number of instances, we discovered that these leaders began making contacts for themselves outside the House in the fields of their special interests. This was to us an indication of a true orientation and a real and telling way of self-discovery and self-revelation. It was felt here also (as with groups of leaders elsewhere) that improvement and enrichment of education is predicated upon enrichment of the adults' personalities, their intellectual content and their enthusiasm.

The satisfaction that some of the leaders gained from the new vistas opened to them was made felt to us by the increasing number that sought us out (there were more than seventy club leaders alone, excluding staff members, seniors, and some board members). Finally, demands began to spread for courses in various subjects they had heard about. Courses seem an unsatisfactory device to stimulate thought and to add to general development; but, since the number of applicants grew too rapidly for us to contact singly, courses were arranged. The courses given included poetry and creative writing (with emphasis upon their relation to the other arts); sex education (methods of imparting information and guidance and graded factual content according to age and sex); discussion methods, and (to a carefully selected small group) the basic philosophy of social change.

We did not succeed, however, in confining our efforts to

leaders as we originally planned; for older club members also came to us with their personal problems. Invitations to speak to clubs, to lead discussions, and to read poetry began piling in. The variety of the questions that were referred to us was indeed wide, and it required a considerable amount of thought and study to meet the demands. We were particularly pleased when high-school and college students came to us for help with their classroom work. Some found difficulty with writing theses for their "mid-terms"; others wanted suggestions for poetry selections to meet their assignments in their literature classes; still others wanted help to clarify their point of view on history, which differed from that of the teacher. From these beginnings some most interesting talks developed, which helped us all to amplify our understanding of ourselves, the educational process, and fundamental social problems. Later, boys and girls as well as leaders came to consult us on their personal problems—often very intimate ones.

We were particularly pleased with the attitude on sex education that soon permeated the institution. Sex problems and overt manifestations as well as furtive behavior activated by the same cause had presented themselves continuously to leaders and staff in the past, but they had always been "side stepped." In the thirty-five years of one institution's existence, the policy of ignoring this most imperative need of the young people of a very congested neighborhood, where such problems often cause much anguish and even tragedy, was a surprising discovery. But, it seems that the ostrich-in-the-sand policy on such matters is still too often prevalent in schools, settlement houses, and other character-building agencies. In most instances we have succeeded in releasing the tension on this score in a comparatively short time, and have found the changed attitude at least as beneficial to the adults as it was to the children and to the young people. Even the most antagonistic member of the board (an elderly gentleman) finally had to admit that it was valuable for the House to have started "all these people thinking seriously on this question."

## 2

In some institutions it may become necessary to train leaders and teachers in groups; but even in such an eventuality,

contact with individual leaders must be maintained by the educational consultant. The problems of the individual groups can best be met by the adult, if guidance is given him on the basis of these problems. The teacher or leader should be led to discover inductively the basic principles and the psychological content of his work as a result of his experience and the clarifications that accrue from the consultations. This is in a sense a reversal of the usual procedure, which consists of learning general principles and techniques before applying them to the actual situation. In addition, stimulation, inspiration, and help in discovering talents and interests in each leader or teacher as described in the preceding pages of this chapter should be the aim here, as in the method of entirely personal training.

In our group training of adults for progressive club or classroom work we adopted the procedure which we advocate for boys and girls. We created precisely the same situations, exposed the trainees to the same influences, and maintained with them the same relations as we expected them to have with their pupils and group members. Materials for creative manual work were always on hand, either easily accessible on shelves or laid out on the table around which the group gathered. Work with the materials was entirely free. Little unsolicited help, direction, or instruction, was offered. Praise and encouragement were given by us as we should give it in the case of children. Materials supplied led to simple art work: clay and plasticine modeling, show-card painting, charcoal and pastel drawing, linoleum cutting, colored paper murals and silhouette work, wire sculpturing (with pipe cleaners), knitting and crocheting. Whenever possible, we added work with tools, such as very simple woodworking, copper and German silver, leather, etc. The latter group of occupations are suitable for work with boys' groups; less mechanical activities are almost indispensable in creative group and class work with girls as well as boys.

The level of excellence in any of these activities was entirely determined by the capacity and interest of the individual. In most instances the quality and the subjects of these early art efforts were strikingly similar to those of children's work. The same simplicity and directness, representing essential features of the subject treated, marked the early adult work as it did that of the children. The colors

were also gay and contrasting, bizarre, and highly accentuated. Gradually the work became more sophisticated and more subtle. The composition became balanced, with less white area on the drawings and with more adult subjects. We recall Mrs. K., whose work differs somewhat from the usual. Her first steps in painting with water colors were faltering and fearful. To escape this fear she proceeded to draw lines with a rule, evenly spaced off. She then drew another set of lines perpendicular to the first, to make thus a number of small squares around a large central square. On another day she proceeded to paint in the smaller squares with various colors, spending two sessions of about two hours each on this project.

The third session of the group found her doing a piece more creative and more artistic than the first. Having abandoned the checker design unfinished, she produced a "chunky" brown tree with branches, with spare foliage of green. A bush at the opposite side of the drawing, also brown, bore green and brilliant red leaves, while on what was supposed to be the background but which was really on a flat surface, a mound sprouted another small bush. A brilliant sun shone overhead.

The mood of this drawing was one of autumn: the tree somewhat sad and forlorn, massive and strong withal, and wind-blown bushes. The entire feeling (and there was much feeling in this drawing), was precisely that of the work of a nine-year-old child new to art work. But this was the beginning of further and better work in this medium. The following sessions Mrs. K. proceeded to experiment with clay modeling, and later worked in other media, thus expanding her skill and courage.

Or take the case of Mrs. G., who had never worked in any form of art and was too shy and insecure to make a start. She was a rather withdrawn person, uncommunicative and gentle. Profoundly interested in young people, she continued coming to the meetings, listened attentively to the discussions, and asked questions occasionally. The period when the others worked with the various materials at hand she spent in knitting. This continued for about five sessions. On the sixth, she picked up a stencil of a bird that was lying about and traced it on a sheet of paper. This seemed to have

given her courage to proceed. She painted the bird blue, and underneath painted an expanse of green—apparently to represent grass—at the upper end of the paper a solid blue sky, too blue to be true, appeared with a brilliant yellow sun (or was it a moon?)—an accidental perfectly round yellow disk lost in a sea of dark blue! To make it more decorative, a few flowers were strewn about, projecting over the parallel surface of the green grass.

This painting did not have the freedom and imagination of the one done by Mrs. K. It rather appeared like a copy of a conventional painting. It had the rigidity of a school-girl's drawing done under direction with every effort to make a good reproduction. It had no perspective; it was flat with too much white—a wide strip of vacant white between the green and blue surfaces, with a lonely bird to break the monotony. We made a slight effort to induce Mrs. G. to utilize the excessive white space, to fill in and give the drawing a feeling of completeness, but she seemed to have quite finished with it. The "breaking through" her insecurity seemed quite sufficient as an initial accomplishment. She did not desire to return to the same project after that afternoon. Later she did a number of other drawings—all delicate and colorful, full of varicolored flowers—and worked in clay a little.

Miss S. played about with clay and water colors and paper murals. She criticized the method of passivity we employed. She thought that the leader of the group ought to be helping her more than he did. During the discussions on freedom in education, laws of development, the need for slow growth and progress, and of the rôle of the adult in the child's self-initiated activity, she took issue on the side of conventional methods. We assured her in personal talks that the time would come soon when out of these stray experimentations of hers with clay definite expression would grow. After the fifth meeting of the group she wrought a beautiful object, half-imaginative and half-realistic, fashioned out of plastiline. We observed her from a distance working away all evening with intense concentration, oblivious of everyone about her. Now she came up to us with a beaming face and a sparkle in her eyes.

"Look," she said, "I rather like this."

"It's beautiful," we exclaimed quite involuntarily. "Look at the lines!"

It was a beautiful object. Its sinuous curved crests convoluted and emerged in the shape of a head of an imaginary aquatic animal. The upper curves were saved from being monotonous by fin-like ribbing. The entire figure was superimposed on and emerged from a flange-like base, first curving in and out into a disc. We called the attention of the other members of the group to this piece of work, as was our practice in all cases where such attention was deserved. As Miss S. was leaving at the conclusion of the session, she stopped and said to us:

"I take back everything I said about teaching and helping. I now see what you mean."

Several weeks later found Miss S. laboring over a fine head which she was modeling in clay. The progress she had made was quite phenomenal. Her cheeks were flushed and her eyes sparkled. She literally looked like a transformed person—a fact upon which several of the group remarked in whispers. Miss S. continued her work while the rest of the group proceeded with the discussion of club problems. The conversation turned to the subject, "What should a leader do when a girl feels that she can't do anything with the materials?" Miss S. suddenly looked up, smiling broadly, and said in a clear voice:

"Let her find out for herself like I am doing, and have as much fun as I am having."

In one of such training groups of adults who have had no previous work in art or experience with any other creative effort, the development was so marked after seven sessions that one of the members turned to us and said:

"I see knitting has entirely disappeared in this group. Everyone is doing more worth-while things now."

This natural progression, without forcing by the leader, is very important: it convinces the uninitiated that activity is inherently progressive, and that it leads to further and more evolved activity. No amount of verbal discussion is so convincing as such an experience. It has caused many trainees who doubted and opposed the newer education to realize finally that the theoretical concepts are workable in practice.



The techniques for training teachers and leaders, by actual experiencing of the processes and situations that pupils do, serve a twofold objective. In the first place, relations and the group situation are object lessons in the methods of creative education. But the greater value of method, in our opinion, is the actual experiencing by the adult of the inner emotional and creative processes that the child goes through in similar situations. Only those who have lived through the elation, as well as the stress, of creative achievement can fully identify themselves with their pupils in that act. Only creative people can do creative education. We therefore aroused whatever possible creativity lay dormant in our students. We wanted them to *feel* the satisfactions from achievement; we sought to have them experience the emotions of anxiety, fear, conquest, success, and the pleasures derived from activity. They lived through all the emotions that intermingle in the creative act, and in the experience of overcoming difficulties.

Our training meetings were divided roughly into three parts. First came an activity period of an hour, which was sketchily described above. A discussion period of one hour followed; and in conclusion a half-hour of social contact, during which tea was served. Work, however, was not terminated by all at a given signal. Some of the participants, whose interest impelled them to do so, continued with their work, dividing their interests between the two occupations, until gradually one by one they stopped work and turned full attention to the discussion. In a sense, the readiness with which manual occupations were terminated was a measure of the pertinence and value of the discussion, which most often centered around practical problems.

The discussion period was usually given over to an analysis of actual problems as they arose in the various groups. Theory and principles were related to them. Application of fact and information was the chief tool of our learning. Abstractions were utilized and rendered meaningful through their utility in clarifying ideas and in aiding understanding. We employed the techniques of creative discussion as described in Chapter V as far as possible, but we found the need for modifying them considerably to meet our specific needs. We encouraged reading of books, a list of which was supplied to the members of the group; special studies

were undertaken, and considerable expositions were given on the various aspects of creative education.

Members of the group took turns in supplying and serving tea and cookies or crackers during the social hour. Occasionally, however, interest in the discussion overlapped it. Usually this period (which nearly always extended beyond the set time) was spent in friendly talk, poetry reading, story telling, and small group contacts. Gradually friendships sprang up among members of the group, and they no longer departed singly, immediately after the dishes were washed. After a few weeks one saw them standing about and talking in threes and fours and leaving the room in groups. The process of social education was taking place here as it does with younger people and children. This process of socialization was also occurring during the work and discussion periods. Although no co-operative or group projects developed, members helped one another with work in which some were more proficient than others; they instructed each other in skills; they exchanged experiences and ideas.

## CHAPTER XIX

### TALKS WITH LEADERS

#### CONCERNING THE DEVELOPMENT OF MORAL VALUES

Mr. E., a leader of boys' clubs and an outstanding Scout Master, was somewhat puzzled by the idea that education must ally itself with the disposition of the educant and must follow his interests. He has a conventional background and falls back upon "virtues," "pledges," "honor," and so forth, in his discussions with his boys. To us he said:

I want to ask you a question. Supposing I assign a boy to a certain job, and I tell him that I expect him to do it to the best of his ability, and he fails me; then he simply lacks dependability and I must do something about it. I must teach him dependability.

Mr. S. How would you do that?

Mr. E. I'd talk to him and also use punishment and give him demerits.

Mr. S. Do you really think these methods are very effective in character building?

Mr. E. I think so.

Mr. S. I think there are three weaknesses on your part in the situation you present. The first is *assigning a job* to a boy who would rather do something else—whose interests lie in another direction. We must keep in mind at all times that our work is one of character building. In a teaching situation there is something specific to accomplish. This is not the case in club or center work, nor even in a good school. In this work we seek to help the individual to discover the things in which he is most interested. Isn't that so?

Mr. E. Yes, that's true.

Mr. S. Do you think then that we help this self-discovery by assignments?

Mr. E. No. I see what you mean.

Mr. S. Isn't this the real difference between training and education? In training we ignore the pleasure element. We don't take into account the suitability to the individual of a specific activity. But education and recreation get their names from the fact that they are pleasant. In our work, we set the stage so that the individual may recognize his own powers, abilities, and

interests. This is the whole idea of character education. This leads us to the second weakness of the situation which you describe: namely, "to the best of his ability." Whose standard do you apply in judging whether or not the job was performed to the best of the boy's ability?

Mr. E. Well, I use my judgment.

Mr. S. And that is where the mistake is made. You measure the child's achievement by what *you* think it ought to be. But it is necessary to view it from the boy's standpoint.

Mr. E. What do you mean? A job is either done or it is not done.

Mr. S. No. Not at all. There are gradations between these two extremes.

Mr. E. But one can tell whether a person puts in his best effort or not?

Mr. S. Everyone puts in his best effort into everything he does—if you consider the total situation rather than the immediate job you have in mind.

Mr. E. I don't understand what you mean.

Mr. S. I mean this. Supposing your group is going on a hike, and you assign the charge of the commissary to a boy. But this boy may be poetically inclined, or he may be interested in insects. Your assignment, however, keeps him from exercising his true interests. While he is cooking the meal or washing dishes, his mind may be on the brook in the shadow of the willow tree. Naturally, his job is done poorly. What this boy needs is to give himself to the impulse to absorb the beauty which he craves. This equally is true in the case when a boy wants to watch frogs, catch butterflies, or play baseball.

Mr. E. How will he learn to apply himself?

Mr. S. Through general development and strengthening of personality which comes from self-discovery. Application and self-control cannot be forced. This is how most neurotics are made. Mobilization of power must flow from a strong personality. This strength comes from doing things to the best of one's ability that one likes. The socialized aspect of personality comes later. Do you see then that to determine "the best of one's ability" we must take into consideration all the factors, blockings, interferences, and divided interests?

Mr. E. That seems quite clear.

Mr. S. The third weakness in this situation is the application of abstract ethical concepts and virtues such as "dependability," "honor," etc., to young boys. People are dependable in some situations and not in others. Honorable people are not such because they

were taught honor, but because influences and their disposition have united to make them so. Boys must grow into adult "virtues" gradually. Our standards can't be used as measuring sticks for children's behavior. These concepts are too abstract and too remote for children to take seriously. You will discover that the very ones who were *taught* honesty, honor, and dependability are those who grow up to be otherwise. Virtues must be a growth; they must be absorbed from the environment. You can't implant them by punishment, rewards, or demerits.

*Note:* A discussion on the validity of Boy-Scout practice as an educational technique ensued from this point.

### CONCERNING DEVELOPING MUSICAL TASTE

We once suggested to our creative music and creative dramatic counselor the advisability of extending the work by having interpretative music sessions in which the meaning of musical phrasings and the definite forms of expressing certain moods or occurrences in nature would be explained to the boys. This would increase the boys' appreciation of music, we thought. As an illustration we mentioned the *Barcarole*, *Kammenoi Ostrow*, and Grieg's *Spring Song*, which sketch definite natural phenomena. To escape the responsibility, the leader expressed a wish that we might have Dr. — do the work. One of the objectives in training teachers is to arouse in them a consciousness of their powers and their potential abilities. It is not a matter of just teaching content or techniques, but stimulating power and expression as well. I therefore suggested that this counselor could do it also. He didn't know how to proceed, he said. I suggested taking music which is based upon known themes, and reinterpreting it in terms of those themes. The *Peer Gynt* suite was used as an example of such a possibility.

A few weeks later the music counselor, Mr. L., approached us and said that he would follow the suggestion and that he planned to read *Peer Gynt* in connection with the music.

Mr. L. I intend to play the music first, and then either tell them the story or read to them passages from the play.

Mr. S. Are you planning to do both at the same time?

Mr. L. Yes. Isn't it advisable?

Mr. S. I wonder.

Mr. L. Why not?

Mr. S. What is the purpose of this whole thing?

Mr. L. To get the boys to understand music.

Mr. S. Is that our purpose?

Mr. L. I thought so.

Mr. S. As I understand our purpose, it is to develop appreciation of music and an inner response to it, so that the boys, as they grow older, may make music an integral part of their lives: go to concerts, to the opera, sing, hum, and listen to music with feeling and surrender. The purpose of a musical education (unless it be for the purpose of a profession) seems to me to be to help the individual to give himself up to the emotions aroused by music, to surrender himself to it completely, to absorb it into his personality. Music is a primitive response. It has been intellectualized by professionals.

Mr. L. But doesn't appreciation increase with analysis and understanding?

Mr. S. Yes and no. At later stages of music learning, analysis may help appreciation. At the early stages of children's acquaintance with music it must be an appeal to their basic musical susceptibilities. They must first learn its sheer beauty. Do you recall their response to some of the records you played a few weeks ago?

Mr. L. Yes. They seemed to be very much affected.

Mr. S. They were. The entire group [of about twenty-five boys] relaxed, suddenly became quiet; and several shut their eyes. They gave themselves up to the beauty of the songs and the liturgical music you played. That was a real musical experience. It was great! I recall how I was myself carried away by your work that morning. Take, for example, the genuineness of the response masses of people have to folk music. Is it because they understand the folk songs?

Mr. L. No, not all. The folk songs contain within themselves the folk feeling, the folk motif of the people.

Mr. S. That's it. It is an unconscious response and not an intellectual comprehension. A true education utilizes unconscious responses and not merely intellectualized formulations. Subject-matter learning is all right in its way. It has its value. But the part of education which is vital, which makes personality and character, is the unconscious responses: appreciation, self-reliance, self-control, social responsibility, sympathy. These cannot be taught directly; they cannot be transmitted by words. They are an outcome of experience, activity, and responsiveness to situations and to people. Do you agree?

Mr. L. I am beginning to see what you mean.

Mr. S. This is essentially what is wrong with contemporary edu-

cation. It is too rational, too overt, too direct, and too simplified. Educators are not conscious of the subtler responses of the child's personality. They are not conscious of the unconscious of their pupils.

Mr. L. How would you apply these principles to our project?

Mr. S. I would first play various numbers of the suite to the group you are working with. I would play them numerous times, on the piano, from a vocal record as well as instrumental or orchestral rendition. I wouldn't make a point of playing just these at every meeting. I would include them with other numbers and songs. Let the boys recognize these numbers; let them get acquainted with these songs; let them learn to feel the mood, the melody, and perhaps the meaning of the music. A few months later, it doesn't matter how long—six months or a year—I would say to the group: "I wonder if you would be interested to know that this music was inspired by parts of a poetic play and it describes scenes and actions. Would you like me to read those parts of the play to you?" I guarantee you a very enthusiastic "yes." Then and only then would I read them to the group.

Mr. L. Is there any special way in which you would do it?

Mr. S. I would read the scene, say, "In the Hall of the Mountain King"; then play the music on the piano, and let the boys recognize the passages in the music which correspond to the action in the play. I would treat the same way "Anitra's Dance," "Solveig's Song," "Asa's Death," and "Morning." You may find this music and these situations too advanced for these boys. Then you can take music of simpler type like Grieg's *Spring*, for example.

Mr. L. Then you would give a lot of time to such a project?

Mr. S. I certainly would. That is one of the faults I have to find with present-day schools. They rush you through too fast. You are furnished with a subject, and pass the final examination before you get a real comprehension of the meaning of the subject and its nature. This is especially dangerous in personality education. It takes time. We needn't hurry here. We have no curricular requirements, no term examinations, and no time limit. In this respect informal education is superior to the average school. We can take our time, and use such techniques as start something off in the boys. When they go on their own, our job is more or less finished. But we must reach their inner selves first.

Mr. L. What would you think of reading the play first, then play the music?

Mr. S. That's fine.

Mr. L. It would seem to me that here we can do this with less preparation.

Mr. S. Certainly. Comprehensions are more quickly and more readily formulated through words than through the other means of communication, such as art. But subtlety must be employed in either case.

*Note:* This project was carried through later on with great success and profit to the boys.

#### CONCERNING CHILDREN BECOMING A BATTLEGROUND OF CONFLICTING IDEAS

It was not long before leaders made a practice of coming to us with their reactions and impressions, both for the purpose of expressing their views and to get our reaction to their thoughts and opinions. One leader came and said:

I had a very interesting time last night with my club. Because of the holiday, only five or six girls were there, so we had no regular meeting. Instead we had a heart-to-heart talk. It is amazing how conventional their thinking is. They seem like parrots. They repeat the elders' ideas almost verbatim. I had a grand time proving to them that they were wrong.

Mr. S. How old are these girls?

Leader. About twelve or thirteen.

Mr. S. Do you think it a good idea to prove them wrong at this age?

Leader. Don't you think it is?

Mr. S. No. After all, at this age children must have some *definite* intellectual orientation. They find security in being a part of their immediate group. When we begin to attack and disturb their opinions through which they become one of the group and which they hold as true, they become disturbed.

Leader. I don't quite follow you.

Mr. S. One of the chief reasons for emotional disturbances in most people is that they are not quite sure of themselves. Few of us are certain of our powers to accomplish; we feel that we are not as good as the next fellow. This comes from the fact that adults and other children have found fault with us, criticized us, called us to task, or even beat us, when we were young. Some psychologists think that this feeling originates in poor love relationships with our parents or brothers and sisters. Whichever the cause may be, we need to have our spirits bolstered up. Do you agree?

Leader. Yes. I can see that. But—

Mr. S. But what?



Leader. I can't quite see what connection this has with my discussion with the girls last evening.

Mr. S. It has this relation. Just as the group removes from us this sense of satisfaction with ourselves in our childhood, it must also give it back to us. For this reason we want to gain the approval of the group; and the best way is to become a part of the group; think like the group; act like the group; join the group in all its emotional loyalties. Now children adopt the group views unconsciously. They succumb to them. The group creates what some call an "atmosphere of ideas." As educators, who are interested in the development of children and in their ultimate happiness and group effectiveness, we must not disturb them. We must not place them in conflict with the culture in which they live, for that increases the insecurity which we were talking about a minute ago.

Leader. I understand what you are driving at, but I'll be frank and tell you that I don't agree with you. A new world requires new ways of thinking. We must have new values. How otherwise will progress come? If we went on believing as you do, we should make no headway in our civilization. I believe we must help our children to re-examine their beliefs.

Mr. S. I like your ideas. You have stated the problem well. I agree with everything you say in reference to progress and re-examination of values. But look here; let's approach it from the standpoint of the child and not from our own bias. I believe that ultimately we must accomplish just what you say. But how? It's the technique that we are attempting to work out. Do you think that a child of twelve or fourteen can evaluate two or more sides of a social problem?

Leader. I don't know.

Mr. S. I think he can, but it will be awfully superficial. He hasn't the knowledge, background, or independence of thought to do it properly. Children parrot the opinions of the world. Yes, as young people grow older, during later adolescence or early adulthood, we ought to throw back at them their views and even attack them. They are ready to make the effort to think them through if they are willing. The problem is to make them willing to do it—to examine their values and beliefs. Belief ought to be based upon conviction and not upon opinion.

Leader. I like your way of putting it.

Mr. S. It is pretty good. It isn't my own, though; I read it somewhere. But let's return to our youngsters. All we can do with young children, and even those at puberty, is to build up their personalities by their own effort. The work we are trying to do here may accomplish it. We make it possible for them to create

problems and to solve them on their own. Whether it is in the arts and crafts shop, in music and dramatics, in their club relations, in the larger work of the center as they serve on committees, as they argue points at the club meetings, when they clash in their views—they are building personality, power, self-reliance, convictions. It is upon these that we shall have to build in later years self-direction and critical thinking. We can't do it by taking the props from under their mental feet. Ours is a slow but a sure process.

You know what I think is wrong with nearly all educators? It is their confounded preoccupation with their own thinking. They are conscious of their own processes, but do not take cognizance of what takes place in their pupils' minds. They think all they have to do is to say the word and everything happens. But children have a great power of rejection. They reject most of what we teach them. Let's think more of what our pupils do and less of what we do. We shall then accomplish more.

Leader. I'll think about all you told me. I'll try and digest it and see about these ideas, especially about discussing children's views. I may find you wrong yet!

#### CONCERNING COMPETITION

We were having lunch in the dining room with two or three leaders. The conversation was not of a "professional" nature. We just talked of current affairs, the economic situation, and kindred subjects. As already indicated, we found these informal talks very effective. Some one mentioned *esprit de corps*. One of the leaders said:

Oh, yes, speaking of *esprit de corps*, I have something to ask you. I think some of you progressive educators are "all wet" about *no competition*. My club played the B—— Troop last Friday night. There were some new members in the club, and the game did more to bring them together with the other members than anything else could. They got the group spirit better than they could have done in a half a dozen meetings. What do the new principles in education say about that?

Mr. S. I don't doubt that the new boys were brought close to the club by the game. That is precisely what the new education maintains. The social spirit is developed by group activity. When there is a group job to be done, or, better still, when the individual is functioning in a social environment, he becomes socialized.

Mr. E. But what I have in mind is the competitive factor. Didn't the boys get together because they wanted to defeat the opposing team?

Mr. S. Of course. But do you think that boys get together only for competitive purposes?

Mr. E. Mostly.

Mr. S. Yes. Mostly. That is because we educators have sold the idea of competition to the boys. We reflect the competitive interest in sports, which exists in the world at large. But we also can "sell" another idea to young people—that of co-operation. Even when boys co-operate in sports, they do it with a competitive purpose. It defeats its own ends. When you play a game of tennis or any other sport with your friends, of course the game is competitive and you keep score. But just as soon as the game is over, you go out together and forget all about it. But let us suppose that this game is to determine the winner who will play another player to pick the neighborhood champion, then the city champion, then the state champion, and so on. And let us suppose that a group of people followed your game, gave it special attention, and published the results. Do you think that your attitude would be the same in the second game as it was in the first? You see, it is mostly a matter of the atmosphere which we create for the sports setting.

Mr. E. I can see that this "atmosphere" has a great deal to do with it.

Mr. S. I should say it has. You see we don't want to eliminate competitive games. But we want to eliminate competition as a motive for playing and as a pattern for feeling and thinking. I know hundreds of cases where boys and girls of all ages work in teams on non-competitive enterprises. In your own club there is co-operation on the club paper, in arranging of a party, and in other group activities. The sports situation is dramatic because the co-operation is instantaneous: the game requires it, and it is intense—because of the nature of the game. But I doubt if this group feeling would be carried over to other situations if the contact of the boys were limited to play on teams together.

#### CONCERNING TEACHER ASSERTIVENESS

Training of leaders cannot be carried on in abstract terms. It is necessary to follow up details and specific acts, and to re-interpret them in the light of these. Thus, for example, after a few general discussions on the method of introducing activity in the clubs on the basis of member interest, we found that our music counselor quite completely negated this principle.

When we came upon him in one of the club rooms he was outlining in detail the plan of his work. Upon entering we

heard him saying the following: " . . . now as a result of this work we can get up our own 'song bag.' We will have extra pages in the book, so that each one of you can illustrate the story of the song with your drawings." He proceeded with further specific suggestions.

This was obviously an opportune situation to discuss the difference between the natural development of an activity in a club and the traditional teacher initiation plan common to school practice. Toward the end of the discussion he thoughtfully said: "The trouble is that I always fall back upon the method which was used with me in schools, at college, and now at the university. It seems hard to break away from the past." (He received his Ph.D. at a very early age.)

Another instance of teacher interference we find in the report of our shop director relating to a development in the workroom:

During the past week, there have been several instances of commercial instinct rising to the surface. The two leading materialists—Billy and Berney—take every opportunity to try to sell their creations to their fellow workers. For example: Ernest says to Billy: "What are you going to do with those book ends?" Billy replies that he is not going to use them—he has made them just for the fun of it. Whereupon Ernest, quickly seeing an occasion for acquisition, says: "Give them to me." But Billy doesn't make presents so easily. He quibbles: "You can have it for fifteen cents." "Oh, no," comes back Ernest. "I've only got a nickel."

At about this point I intervened and explained that commercialism has no place in the Arts and Crafts Shop, and that there would not be any buying and selling from now on. They were disappointed at the loss of profit-making opportunities, but relieved at the removal of the tenseness which the haggling had created.

We discussed the advisability of his having intervened in the situation, and whether it would not have been better technique to allow the deal to go through and to watch further developments. It was pointed out during the conversation that from the point of view of the two boys there was no really valid reason why a boy could not dispose of his product in any way he wished. Any claim that we could possibly lay on such transactions was that we supplied the materials that went into the job. The way to solve this problem was to allot a part of the selling price to cover this

item. The commercial development, however, had possibilities for social education.

If marketing of products had become widespread, it would have been possible to induce the boys to establish a fund to pay for the materials which they were now receiving gratis; to donate the proceeds to the center, to some charity, or to the League treasury. It certainly had possibilities for further scientific observation of children's social behavior: the forms that this commercialism would take—individual barter or a group project, such as a store.

## APPENDIX A

### RECORD OF AN ACTIVITY CLUB

The multi-interest activity club is the only suitable form of association for children of certain types. Hostile boys, for example, who have not developed their capacities for group integration cannot function constructively around a single group purpose. They require more individualized activity, through which it should be possible for them to gain recognition and to attract attention. Such boys also need conditions under which their aggressive trends can find some expression, and they require freedom for choosing their friends and associates from among the club's constituency. Informality, rather than codified and organized group forms, accords more fully with the dispositions of these boys.

The record of a multi-activity club meeting given below deals with a group of rather difficult children. The reader will have observed from the reading of the preceding pages, however, that the present writer holds the view that the informal multi-activity club and classroom are the most suitable educational forms for nearly all young and pre-adolescent children. The record given here was chosen, however, because it illustrates how such a group solves the vexing question in every center as to what to do with the "behavior-problem boys" and the "vandals."

The reader's attention is called to the important fact of this record: that the individual interests do not preclude, but, rather, stimulate interaction among the members of the group; and that, in spite of isolated pursuits, there arises group feeling. In the particular instance given here, the group feeling was engendered by two major situations: (1) opposition to Sid's desire to dominate the group; and (2) the League exhibit, and the resulting competitive feeling against the other clubs of the league. In view of the fact that this club had been in operation less than four months (meeting only once a week) it would be expected that aggressive trends would be still dominant.

It must not be assumed, as the reading of the record may tend to indicate, that hostility was the only motive for group

action here. In fact, most of the activities, such as the club scrap book and co-operative song writing, had developed long before the idea of an exhibit was inaugurated. The latter gave it greater stimulus and a purpose. The "arty" occupations themselves were pleasant, as the discussion in the cafeteria unmistakably reveals: they did not want to take time from their work to discuss athletics. These activities, which included woodwork, a toy orchestra, and group singing in addition to those recorded, were in themselves satisfying: they met an inner need.

Among the interesting facts that stand out in the record is the persistent uncertainty on the part of the boys as to whether they and their ideas are accepted by the leader. Children consider adults as prohibitors, and to discover a person who is a sanctioner seemed to this group an unreality. They reveal this doubt as to the adult's attitude by the alternate anxiety and relief they express when their new ideas for the club are persistently approved.

The record is as discrete as the boys' activity was. No effort was made to organize it in a logical and continuous story, and therefore, more than one reading may be necessary to get a clear picture of the activity and personality interactions. The shift of interests has been faithfully reproduced as it occurred, though in the record it seems much greater than it actually was. But the time factor cannot be portrayed. Actually, the duration of interest was much longer than the impression one receives from reading the record, for the boys actually accomplished much more than the description conveys. One point must be noted in this connection: namely, that the activity of the group becomes more purposeful and the boys better controlled as the meeting progresses. This is characteristic of all children's group activity.

The record given below was chosen because it marked one of the crises in the group's existence—the conflict between the formal and the informal club ideas, which created quite a stir. As already indicated, this group consisted of particularly difficult boys. Most of them were anti-social; they were rather "tough"; several were in pre-delinquency and delinquency stages and were under the guidance of psychiatric case workers. It is clear from the record that it would have been difficult to guide a formal club of these boys into constructive channels. It was in this club that the great-

est progress in personality development was made by the boys, noted by three independent observers, to which we referred on page 45. The boys' ages were between fourteen and sixteen years.

*January 14:* Upon entering the building, the leader was greeted by Charles, who was interested in securing his book of poetry. Charles had more material that he wished to have included. While discussing this question with him, the leader proceeded to arrange the cut-out material. As this was being done, Charles inquired whether it would be possible to arrange the cut-outs in the form of a "pop-up." The leader asked him to explain further, and he did so by saying that he had an idea for a Mickey Mouse picture, and wanted to see if it could be adapted to cut-out work. The leader suggested that he work out the arrangement, and offered to help when he got "stuck." Charles then proceeded to cut the house and place it on another sheet of paper. He was at a loss as to how to attach the house to the sheet of paper, and asked the leader's advice. The leader asked the boy how two pieces of paper were generally stuck together. Charles said that frequently they were pasted together. Then he suddenly snapped his fingers, as if an idea had struck him: "Sometimes they can be clipped." Leader indicated that that was true, and asked what he thought it was best for him to do. Charles felt that if he pasted them, they would look a little too "messy." He thought that he would try to clip them. Then he hesitated, and started to figure out how they might possibly be clipped.

At this point, Henry came into the room. He was quite surprised by Charles' presence, and wanted to know how Charles had "beat him to the meeting." He had always come first, and had always arranged things for the leader. He wanted to know if Charles was going to take that job away from him. Charles laughed, and stated that he did not like to work too hard; Henry didn't have to worry about that. He felt sure that if there was something Henry wanted to do, there would still be enough left for him. Both boys laughed and shook hands.

The leader commented upon their excellent spirit, and Henry replied: "Oh, we're great pals. We always get along together. We even live in the same house."

Henry became interested in the "pop-up" cut-out that Charles was making, but he too was puzzled about the construction of the design. Both of them were unable to solve the problem and turned to the leader. The leader asked how they would clip the two sheets of paper together. Charles said that was easy, started to explain, but



found that he could *show* how it was done much better than *tell* about it. While he was clipping the papers together, Henry suddenly cried: "I've got it! You've got to stick the whole on the paper and then push part of the house through the paper and clip it on the bottom." The leader said that was an excellent way of doing it. Charles remarked: "Swell! Then we can clip the sides of the house together the same way."

While Charles continued working on the paper cut-out, Henry hung the completed cut-outs along the walls. They talked while they were thus occupied.

The leader began to look through the scrap book. Henry asked the leader if he would not help the boys fix the scrap book. The leader said he would. Charles remarked that he had talked it over with the boys, and they had decided that they wanted to make the leader a member of the club because they felt he would have more fun. Charles said this very shyly. Henry then said: "You know how it is—well—I told the fellows—you know what I'm going to say." (The leader smiled.) "I told them that you would become a member." At this point, the boys hung on the leader's reply. The leader inadvertently hesitated a moment before giving his answer, and noticed that both boys seemed to be on "pins and needles." The leader accepted the membership, and both boys breathed a sigh of relief.

Henry said that Sid had gone to the Junior League meeting, representing their club, the Eagles, and had been told there that the Junior League would send a delegate to our meeting, but that it would be necessary for the club to show the Junior League its minutes. Charles smiled and said: "You know, we have no minutes." After a moment, he continued: "But Sid went to the trouble of making them up."

Henry suddenly remarked to Charles that they ought to get some paste so that the other signs could be completed. Charles went to the art room. During the few minutes he was absent, Henry told the leader that he, too, should work on the scrap book now that he was a member of the club. Henry suddenly laughed and said to the leader: "You know, you don't have to pay any dues though, because you don't need a gym suit." Charles returned, saying that there was no paste, except a little bit that was completely dried on the bottom of the jar. Charles had put some water in the jar, but the paste was too hard, and he could not turn it into liquid again. Henry thought they ought to buy some paste. He suddenly hesitated, and asked whether paste or glue should be bought. Charles said that paste would be the best thing, because it is easy to work with, and suggested that the money be taken from the club treasury.

Henry stated that since he was the treasurer, he would go for the paste.

He left the room and met Tom, who came in with Sid. Sid immediately came to the leader and said that since he had seen him Monday night he had talked to all of the boys, and he thought they were pretty well convinced that it would be necessary for him to run a formal club meeting so that they would get an idea as to how "a regular meeting" should be run. He had "big ideas." Sol, who had come in a few minutes earlier, snickered. Sid repeated the phrase as if to reassure himself. The music counselor came into the room at this point. Sid left the leader, who had continued working on the scrap book during this conversation, and went to the music counselor.

Mr. R. came into the room, followed by two young boys. Tom, in the meantime, had gone over to a corner and was talking to Charles. He left Charles and went to work on the paper cut-outs. After working at them for a few minutes, he left the room, remarking that he was going to the Arts and Crafts room to get some India ink to complete his design. Mr. R. came to the leader and wanted to know if it would be possible for the two boys to become members of the club. Mr. R. felt that they might not want to be members, inasmuch as they wanted to join another club; but he felt that the other club was too crowded and wanted to know if it would be possible for them to join this club. The leader indicated that if the boys wanted to join another club, they should be given that opportunity first.

During the conversation with Mr. R., Henry returned with the tube of paste. He greeted Mr. R. and handed the tube of paste to the leader. Mr. R. left the room. The music counselor drifted over to the piano, away from Sid. Charles then went over to the piano, and Sid followed. Henry dropped the work he was doing, and also went to the vicinity of the piano. The counselor asked what it would be today. Sid suggested that they sing their club song. The boys agreed. During the singing of the song, Sol, who had left the room a short time before, returned. He quickly removed his wraps and became a part of the group around the piano.

The group had some difficulty at first, as none of them had the words of the club song. The music counselor, however, played it through twice, and where they did not know the words, they hummed. Henry didn't join in very readily in the singing, and the leader made a motion for him to join. Henry replied that he could not sing because he had a cold. Anyhow, he couldn't sing. The leader didn't urge him any further, but noticed that he joined in the singing after a few bars.



Each evening around midnight, the story goes,  
They awaken from toy slumber and march on tip-toes  
Around the room as silent as mice,  
The generals receiving on a pair of dice.

But when the rooster crows at the start of the day,  
They again sleep in toy slumber. For the part they must play,  
The part of a most enjoyable toy,  
To increase the happiness of a dear little boy.

After that, the counselor asked Charles if anything further had been done with the Negro spiritual that he had been composing. Charles replied that he had finished the verse but as yet had not selected a tune. Sid broke in and suggested a tune, and he kept repeating it while Charles and the counselor were attempting to get a rhythm to the spiritual. Henry suddenly told Sid to "shut up for a while" so that they could try to do some work. Sid, however, continued to talk. The counselor asked Charles what rhythm *he* had in mind when he wrote the verse. Charles replied by humming a few bars of a tune. Sid interrupted by humming another selection. The counselor asked Sid if he wouldn't let Charles give his version first, and then the group as a whole could attempt to formulate the song together. Sid seemingly paid no attention, but went over to Henry and started talking about the necessity of a club meeting. Lewis came into the room, and Sid increased his talk about the need of a club meeting. Charles, Sol, and the music counselor continued attempting to work out the song.

Nick came into the room soon after. He was greeted by Sid with: "Oh, so you're another club member? I've never seen you before and I've been here two meetings." He turned to Henry and stated: "See, if we'd had a meeting, he would have been here." He continued and didn't permit Nick to say anything. He wanted to know if there were any more fellows coming to the meeting, since it was time they had one. Henry said that Tom was in the Arts and Crafts room, and that he would go for him if Sid would keep Lewis in the room so that they could have a club meeting. Sid then came over to the leader and said that it was absolutely necessary to have a meeting. "I have big ideas that will make this club the best club in the building, much better than the Majestics." He wanted to discuss the matter further with the leader. The leader suggested that he talk the matter over with the boys, since they were the ones to decide what they wanted to do at their own club meetings.

Henry returned to the room with Tom. Sid then interrupted the conversation that Charles and Sol were having with the music

counselor, demanding that the meeting be held. He said that he thought it would be best for him to take the floor, in order to explain his swell ideas to the club.

Caesar, who had come in just as Sid had begun to talk, asked him what difference it made what his ideas were. "We have a club and we're satisfied." Sid jumped up, and, in a very loud voice, said: "Let's take a vote to decide whether I can talk to the boys and show how it all should be run." From Henry: "I second the motion."

Sol in the meantime had left the little group that had formed about the piano. He walked over to the table and began to work at the cut-outs. He asked the leader if it would be possible to make a different sort of face for his caricature. Sid continued: "We've got a grand club. Why, with the leadership of Mr. ——— and Mr. ———, this will be the first club in the building." Then he grinned. The leader heard Henry murmur: "Cut the ———!" Charles stated that they had to have order and that the meeting was now called to order and that Sid had the floor.

Sid stated he had orders from the Junior League that before they could be accepted into the League they must submit the minutes of their meetings, and that they would have to have regular officers. "Now, we have no athletic director." "We certainly have! What about me?—what do you think I am?" asked Sol. Sid replied that we wanted someone who could really direct our athletics. Tom asked Sid if he attended the gym. Sid answered that he didn't. Caesar then inquired if he was going to attend today. He said he couldn't because he had to go to Brooklyn. Tom then asked Sid how did he know that Sol wasn't a good athletic person. Sid replied that that was beside the point. "This club needs complete reorganization. It's a new year, we should have new officers." He said he didn't want the fellows to feel that he wanted to be an officer, because he didn't. He didn't care if the fellows elected him the president or not. He would be glad to work for the club, however, if they wanted him. Caesar commented that there was no point in having another election. Besides, how did the club know it wanted Sid for the president? Sid replied that he didn't want to be president, but if the club wanted to elect him he couldn't do anything about it. Henry then stated: "Well, let's have a vote." A vote was taken, and Sid and Charles were the only two people who voted for Sid to show the club how it should be run. Sid then said he would show how the meeting should be run. Caesar exclaimed that he was certainly not going to do anything of the kind. Sid said it didn't make any difference who would show the fellows how. Tom suddenly popped up and said: "Oh, no you don't!"

And then: "We didn't vote for you." The room suddenly became a torrent of words, emotion, and arguments.

The leader injected himself into this torrent, and in a few minutes they quieted down sufficiently for him to say a few words. The silence was caused by Henry's yelling that the leader was going to say something. "Everybody shut up!" he screamed. The leader stated that, as he saw it, they voted not to allow Sid to show them how a meeting should be run, and he hesitated to ask whether that was right. On receiving an affirmative reply, the leader continued that he didn't see upon what basis Sid wanted to tell the fellows what to do. Sid interrupted, saying that he thought that the fellows didn't know how to run a club and that he just wanted to tell them how. "Of course, if they don't want me—I can understand that." Henry piped up: "Well, you didn't seem to." The leader inquired if the club wanted to continue doing the things they had in the past. The club as a whole replied that they did. The leader then indicated that today was the last day when material could be submitted for the hobby exhibit.

At this point the music counselor was called from the room by a messenger. Henry came over to the leader, and wanted to know just how it would be possible to get all the materials ready for the exhibit. The leader asked if he had any ideas. Henry replied that he had. Caesar stated that perhaps they could call Mr. A., the arts and crafts teacher, to come in and give them some suggestions. Sol agreed that that would be a swell idea. The leader indicated that they could do so, but inquired if they felt that they couldn't do as good a job as Mr. A. could. In a very dubious voice, Charles said: "Oh, no, we couldn't." Henry then immediately ran out to fetch Mr. A.

The leader went to the scrap book and was followed by Nick, Tom, and Caesar. Tom stated that he was working on a linoleum block, which he showed the leader. The leader complimented him on its excellent composition, after ascertaining that it was the boy's own work. Tom stated that he was going to get it printed, that Mr. A. was going to help him do it, and that he wanted to plan it so that it would be included in the Arts and Crafts exhibit. Tom then left the room and returned with Mr. A. Mr. A. came into the room, looked at the paper cut-outs that had been posted on the board, and said admiringly that they could very well go into the exhibit. Henry wanted to know if it would be possible to put the scrap book in also. Mr. A. said that it was. He watched the group at work for a little while, and then left the room.

Charles asked the leader about his poetry. The leader indicated that typewritten copies had been made. Charles became very much

excited, and wanted to know if it would be possible for him to include it in the exhibit. Henry stated that it was a swell idea. A typewritten copy of Charles' work was given to him. He looked at it, and declared that he was going to mount it and put it in the exhibit.

The leader noticed that there was a lack of painting material, and left the room for the Arts and Crafts room. He secured two colors of show-card paint. He was unable to get any brushes, but got a pan for water. The leader returned to the room, was greeted quite joyously by the group because he brought the paints, but was asked by Nick why he didn't bring any brushes. The leader stated there weren't any. He then asked Nick if he thought there might be some other way that they could paint on the scrap book. Nick didn't know. Henry suddenly took a pencil with an eraser on it, dipped it into the paint, and showed Nick how the painting could be done without a brush. Charles thought that he would try to get a pen in the Arts and Crafts room for the small lettering he had to do on his cover. He left the room to get it. Sol went to work on his caricature. Caesar and Henry worked on the scrap book. Charles returned and started to work on his book of poetry. The leader was approached by Sid, who said that he guessed he was a failure. The leader asked him why he felt he was a failure. Sid replied that the fellows didn't want to do what he wanted them to do. The leader asked Sid if he felt that that necessarily made him a failure, to which Sid replied that it certainly did. The leader indicated that he wasn't necessarily a failure—that it was just that his ideas conflicted with the ideas of the club and that there might be another club in the building where his ideas would be in harmony with the rest of the group. Sid said, "Yes, I know it." He asked the leader if he could talk to him about it. The leader indicated that he could.

Later Sid worked on his caricature. Every once in a while he asked how he was getting along. The leader indicated that he was getting along beautifully, and Sid continued his work. Lewis had drifted over to the piano, began fingering the keys very lightly, and attempted to get some music out of this idle fingering. Nick in the meantime had continued working with the Eagles' sign, and had found that he could make a better sign by dipping his finger into the paint and then tracing the letters on the paper. He called the leader's attention to it and asked him what he thought of the idea. The leader replied that it was swell. Nick seemed quite pleased and continued his work. Henry and Caesar worked on the scrap book. When Henry was through, he asked the leader how the things would be taken into the Arts and Crafts room for the exhibit.

The leader told him to ask Mr. A. for a beaver-board to mount their things on. Henry left the room. On his way out, he was joined by Caesar and Sol, who acted as a committee of three to discuss the matter with Mr. A. During their absence, Lewis continued playing the piano. He had evolved a series of harmonious chords, which he struck again and again. Henry and the committee returned, and stated that Mr. A. didn't have any beaver-board but that the boys were not to worry. Mr. A. would fix the exhibit for them. Henry then went over to the piano, asked Lewis to move away, and began to play a melody. He asked the leader what it was. The leader indicated that he didn't know, but remarked that it sounded to him like an original tune. Henry replied that it wasn't; that his aunt had taught him the song. Lewis again took his seat at the piano. The leader turned his back on the room and didn't observe it for a few minutes; but recognized Ravel's *Bolero* being played on the piano. He turned toward the piano and saw Sol and Lewis, each using a finger, attempting to play the *Bolero*. The leader complimented them and the boys continued.

Throughout this period, Charles worked on his folder of poetry. Nick and Henry and Caesar worked on the scrap book. They seemed to be getting a lot of pleasure out of it.

Tom came back and very proudly showed another "cut" that he had made, and stated that he had not had time to finish it as yet. He had made two prints of his other "cut," and he was going to mount them and put them into the exhibit. As it was nearing closing time, the leader suggested that the boys begin to think of the various articles for the show. Henry stated that Mr. A. was going to do that, and that they didn't have to work it out. Mr. A. was going to worry about it. *The leader asked if they wouldn't like to do it themselves.* Charles replied that maybe it would be best; but inasmuch as Mr. A. had offered to do it, it might be best to let him.

The club began to collect and arrange everything so that it might be taken into the Arts and Crafts room. The working materials were taken by Henry to the office for safekeeping until needed.

As the leader was about to leave, he was asked by the boys to join the group in the cafeteria, where they would discuss a very important matter. The leader indicated that he would be there later.

In the cafeteria, Henry, Sol, Tom, Charles, and Caesar were present. They wanted to discuss the ways and means of blending together an athletic program. "It was necessary that only five members play on a team," Tom said, "and some of the other fellows wanted to play, but couldn't because they weren't good enough." That was what they wanted to talk to the leader about. *The leader inquired what they wanted him to say.* They wanted him to tell



them what to do. *The leader asked them what they would like to do.* They said they would like to have a regular team and rotate so that all the fellows would get a chance to play. The leader said that was an excellent idea. Why didn't they do so? Henry said that they were going to do it, but that *they were having such a swell time doing the work in the club room that they didn't want to take out the time to talk about athletics.* The leader indicated that if they wanted to, they could talk about athletics. If there were other things they wanted to do, they could do them; if they wanted to practice some sort of gym trick, they could do that. At this there was a general sigh of relief. The leader commented on this sigh, and Charles said they thought that because the leader had agreed with some of the fellows against Sid, that maybe the leader didn't approve of athletics. The leader indicated that he agreed with everything that the group did, that he got pleasure out of the things they did, and that he would be glad to do all of the things that they wanted. If they preferred to do athletics all of the time, he would be perfectly willing. Lewis then said very quickly: "No, the fellows also wanted to do that 'arty' stuff." Henry stuck his chest out: "Well, at least we're the only club in the building to have songs at our exhibit." Charles said: "Yes, the music sheets [of their own composition] will be given to the club." Henry again stated that theirs would be the only club that would have poetry and music in the hobby exhibit, and added it would be the only club to have linoleum cuts.

When the leader left the club, they were very enthusiastic about the work and anticipated the next meeting, when they would continue their music work. However, they wondered if they could take out about twenty minutes to talk about athletics. The leader indicated that whatever they wished would be done.

Some time later, the leader of the group recorded:

In the cafeteria, the leader was approached by Tom and Henry, who said that they had a very desirable member whom they would like to have in their club, but he had no money to pay "house dues." They wanted to know how he felt about paying this amount from the club's treasury until the boy could reimburse the club. The leader indicated that he had no objection, if that was what the boys wanted to do. The boys said that the club wanted it, and that they would have the prospective member present the following week.

## APPENDIX B

### RECORDS OF THERAPY GROUPS

The predominating therapeutic characteristic of the Group Therapy (as employed by the present writer) is its similarity to the family. Although it is based upon several assumptions, some of which were indicated in Chapter I, the chief among these assumptions is that emotional disorientation and unsociality originate in the family relations. It is, therefore, the aim of group therapy to create an atmosphere and stimulate relationships among its members that approximate, as far as possible, those of an ideal family. All the positive elements of family life that the members have missed in their childhood, and that are still denied to them, are emphasized in a therapy group.

The creative activity at the meetings is therefore incidental. Its chief purpose is to bring the members together, to stimulate contact, conversation, co-operation and mutual admiration, and, above all, real love for an adult. The family pattern is simulated to an extent that each group has its own victrola, electric stove, pots, cups, saucers, spoons, knives, and other utensils necessary for preparing refreshments in the meeting room. Tea, cocoa, or chocolate are prepared by the members, boys and girls alike, and served by them. They wash the dishes not only willingly but enthusiastically. There is no formal organization of any kind in these groups: no president, secretary, treasurer, minutes, or dues.

The following three records of therapy groups for older girls are given to illustrate the conduct at the meetings of such groups. One of these records is a description as given by a visitor who later became the worker to one group. The other two records concern themselves with another group at two different stages: at the individual activity level, and at that of group co-operation. It must be noted that the girls in both groups did not know each other previous to joining the "club"; that they are all problem children, all of whom were receiving psychiatric guidance; that they were all re-

ferred for treatment by schools, the police department, or by parents. Most of these girls did not fit into any organized groups: family, school, street, or neighborhood center. Many of them were rejected by their neighborhood centers and settlements as too difficult and troublesome, and all of them could not fit into the ordinary club, and dropped out or were rejected. Both of these groups joined regular centers after two and one half years of Group Therapy. One of these groups joined a center as a body; the other members attached themselves to clubs as individuals.

### THERAPY GROUP A

(Girls Sixteen to Eighteen Years Old)

*Sixth Meeting:* The visitor came to meeting room at about 8 o'clock. The worker was there, drawing with pastels, and Celia was talking to her. The visitor started to model with plasticine. In a little while, Jean and Rose came in, and shortly thereafter Sidonia arrived. As the girls came in, Celia asked them if it was raining. She also asked this question of the visitor when she entered.

Rose took out some knitting that she had taken home, and showed it to the worker. She had made an error and needed help. Jean said she wanted to make a sweater, and she asked the worker whether she would start one for her. Since she was busy, the worker asked the visitor if she would do this, and Jean began to look through the style book. Celia also took out her knitting and started to rip it. When Sidonia entered, she dashed over to the table and said in a breathless voice: "My mother [step-mother] had a baby girl on Wednesday. She is a beautiful baby. She looks just the way I did when I was a baby, *but my mother says she won't grow up to look like me.*" All congratulated her on the new baby, and she sat down next to the worker and started talking to her.

By this time Elizabeth had come, and then Josephine and Grace arrived. Elizabeth started working with clay, and said that her brother had made some beautiful things with soap. The worker asked her if she could bring some of the carvings down, and she said she would.

The previous week, Rose had made a candlestick out of clay, and she now took it out of the closet and started painting it. She colored the base in green, the stem of the candle red, and the tip white. The girls all admired it, and she said she would put it on the mantelpiece at home.

The visitor showed Jean how to "cast on" stitches, and then went on with her modeling. Grace started working with plasticine

and said she was going to make the Empire State building. This finally became a very good looking elephant. She made tusks of clay and then painted the tusks white. Josephine also took up some plasticine, but all she did was to pat it and say, "I don't know what to do with it."

The girls were all grouped around the table, working and talking. Some of the girls had been to camp together, and they were recalling various incidents. Elizabeth and Jean were talking of the difficulties encountered in trying to secure a job. Grace said she works after school. Rose said she goes to evening high school and should be there that evening, but she would rather be at the "club." Celia was playing the victrola, and she asked whether anyone wanted to dance. No one responded, and she sat down dejectedly at the table. The visitor said she wanted to dance, and then danced with her for a little while. The victrola needed a little tightening, and one of the girls got a nail file and tightened the screw.

In the meantime, the worker had finished her drawing, with Sidonia watching her all the time and talking to no one but her. Sidonia now took up the drawing, secured a piece of carbon paper, and attempted to trace the design. One of the girls said: "Why don't you try to make something original?" Sidonia said: "I have some ideas, but I don't know what to make." The worker asked, "What would you like to draw?" and Sidonia said, "Well, when I went to school we used to make certain things," and the worker suggested that she draw those things. Sidonia began an original design, but was not very successful. [This was her first effort in this direction.]

The worker mentioned the opera they were going to attend on Sunday, and told the girls who had missed the previous meeting about it. Their faces lit up and they said they would love to go. The worker asked if anyone would like to tell the girls the story of the opera, but no one volunteered, so she proceeded to do so. But when she hesitated, the girls finished telling the stories of *Cavalleria Rusticana* and *Pagliacci*.

During the evening, Jean, the bookkeeper of the club, mentioned the payment of dues (Note: this was Jean's own idea, and she foisted it upon the group), which, she explained to the visitor, were entirely voluntary. One by one the girls paid their dues (five cents). Rose explained that they didn't have much money in the fund, and that they did want to take trips at least once a month. Last month they had visited Radio City and had gone through the broadcasting studio.

The worker, Grace, and Rose went down for refreshments. Jean

was still struggling with her knitting and continually asked the visitor for instructions. She said: "You will see how much I will have done by next week." And then as an afterthought: "You will be here next Monday, won't you?" The visitor said: "I'd like to be." Josephine tried to make a spoon by putting some plasticine in a spoon and then removing it. This didn't work out so well, so she kept patting the clay and saying she wanted to make something. The visitor said: "What would you like to make?" Josephine said she thought she would like to make a basket. The visitor said: "All right, how does a basket look?" "Well, it has a round bottom." "Well then; suppose you start making that." Josephine then started shaping the plasticine, and before long she had something that could be called a candy dish. She scalloped the edges, put a few finishing touches to it, and had a good-looking dish.

Sidonia and Celia were talking, and the visitor overheard part of their conversation. Celia was saying: "Don't you have any friends?" Sidonia said that she had lots of friends, and Celia said that she meant in the neighborhood where Sidonia lived. Sidonia said: "No, not where I live." They were also talking of Sidonia's new baby sister and the respective ages of their mothers. The visitor heard Celia say: "My brother never introduces me to his friends. I have to introduce myself." In the meantime, Jean and Josephine were talking to the visitor, telling her of the various moving pictures they had seen. Elizabeth kept on working with her clay. She modeled a very lovely Buddha. She later made a cow.

The worker and the two girls returned with orangeade and frankfurters, the latter because it was Jean's birthday, which they decided to celebrate. The girls grouped the chairs around a table and started singing "Happy Birthday to You." Jean got up and thanked them. Final arrangements were made for Sunday. The girls were all to meet in the lobby of the Hippodrome at 8-P. M.

As all were leaving, Jean again asked the visitor if she would come down on Monday, and said: "You are voted in right now." The others laughingly seconded the invitation.

#### THERAPY GROUP B

(Fourteen-to-Sixteen-Year-Old Girls)

*Twenty-second Meeting (weather: clear and moderate):* The worker arrives. She finds Charlotte, Jeanette, Ray, Victoria, and Mary walking up the stairs. They greet her. Immediately after entering the room, Jeanette asks the worker if she has spoken to Mrs. B. in reference to allowing the girls to go to camp as a group. Victoria and Mary ask what it is all about. The worker

tells them about the plan the group made at the last meeting for an arrangement to go to camp on the same trip. They said it would be wonderful. Theodora enters. The worker tells her what the girls are talking about, and then goes on to explain that the matter is being discussed, and it might be possible for them to go to camp as a group on the last trip. Theodora: "I could go too. I spoke to Mrs. B., and she said it would be all right." Ray [the most negativistic member of the group] screws up her face and in a pouty manner says: "I don't want to go on the last trip." The worker says, "Well, that's up to you." Theodora: "I went on the last trip last year and it was very nice." Jeanette: "I signed up for the second, but I wouldn't mind changing in order to go with the girls." Ray: "Oh, I want to go with the girls, but I don't like the last trip. It means going back to school right after you come home from camp." Victoria and Mary: "We don't care what trip we go on." The girls ask Charlotte if she is going. She replies: "I don't know yet." The worker says: "This isn't settled yet, so you girls can think it over."

The worker gives Mary the key to the supply closet. They all proceed to arrange the room, except Ray and Theodora, who are talking quietly. Theodora appears to be peeved. Ray says to her: "What's the matter, Thea?" Theodora: "Oh, nothing." The worker thinks that perhaps they have had a little argument. After a few minutes they become very friendly again. Ray asks the worker if she can get her a tango record. She and Theodora are practicing a dance for the entertainment to be given the night of the play. Ray exclaims, "We started to rehearse it in Theodora's home." The worker says she will try to get it. By that time all the materials are out on the table.

The worker tells Victoria that last week one of the girls picked up her uncompleted block and finished it. Victoria: "I don't mind. I'll start a new one." Worker: "I'm sorry you couldn't finish your first block, I intended to keep it for you until you returned. However, one of the girls not knowing about it, finished it." Victoria: "I won't use the *stencil* on this block, I'll draw something myself." [Stencils helped to overcome fear of failure.] Worker: "That would be very nice."

Charlotte, Ray, and Mary work on the blocks they had already started. Jeanette makes some more prints. Theodora starts a new block, using a stencil for the design. The worker unpacks a new set of water colors. The girls admire them. Worker: "Painted designs on the programs would look very nice also." Jeanette: "I think I'll make them." In her drawing she uses a compass and a ruler. Charlotte: "I would love to paint, but I don't know how to

draw. Would it be all right if I just made boxes and painted them?" [See also p. 199.] Worker: "Yes, they would be very attractive." Charlotte: "Can I put my block down? I'll finish it later. I'd like to start to paint now." Worker: "Yes." Charlotte proceeds to draw a full page of triangles. Then Ray decides she would like to paint. Her drawing consists of circles. They don't know how to use the paints. They ask how. The worker tells them that the little china dishes are used to dip out small amounts of paint necessary, and the paint is mixed with water. She has provided two tin cups for water, which are on the table. Jeanette makes her first painting on white paper before painting the program. She asks the worker many times: "Would you like it this way or that way?" Worker: "How would you like it?" *She leaves Jeanette to make her own decisions, admiring the choice she makes.*

Fannie enters. "I thought there was no one here. It was so quiet when I was coming up the stairs. Now I can see why. Everybody is busy working." The girls ask her how the new baby is getting along. Fannie: "The new baby is home now. She is adorable. She's so chubby; she weighed  $7\frac{1}{2}$  pounds when she was born." Theodora: "I weighed  $6\frac{1}{2}$  pounds." Jeanette: "I only weighed 5 pounds." Fannie: "The paints look so nice, I would like to work with them, *but I don't know how to draw.*" Worker: "Why don't you try?" Fannie: "Should I?" Worker hands her a piece of drawing paper and says: "Yes."

She does not do free-hand drawing, but uses a stencil. The worker brings up the subject of a hike again for the benefit of Victoria and Mary, who missed the last meeting. The girls decide to leave at 11 o'clock. Theodora mentions something about her sister. Ray tells the group she met Theodora's sister. Charlotte asks: "What is she like?" Ray smiles, looks at Theodora, and says: "*Oh, I've seen better. But I shouldn't say that! She can't take it.*" Theodora blushes and answers: "Oh, I can take it, I don't care what you say." However, aside from this, they both appear to be friendly. They sit next to each other, and are always talking. Charlotte refers to the earlier part of the day, when she saw the worker in the office. She said that she didn't see Miss L., but she saw instead a Miss C., who asked her several questions, one of which was, does she belong to any clubs. She answered yes, this club. She goes on to tell the worker that Miss C. says the worker is very nice. Theodora: "That's what everybody says about you. They say you're wonderful, too."

Iris and Florence arrive. Iris looks at the paint things the girls are working on. She says she would like to paint, but first she would like to do something in pastels. She proceeds to draw, using a stencil. Florence starts a block. Jean comes in with two friends. She intro-

duces them to everybody. Then she says to the worker: "They'd like to do something, too. What can they do?" The worker asks them what they would like to do. They reply they would like to paint. Ella arrives. She greets everybody. Jean introduces her to her friends. Ella asks if she can work on a block. The worker tells her she can. She starts immediately.

Jeanette has finished painting one program. The worker holds it up and everybody exclaims how beautiful it is. Victoria is finished with her block, and, after printing it, she starts to paint a program. Jeanette says she wants to do one in pastels. Fannie is finished with her painting and wants to do something in pastels also. This time she draws without using a stencil. Everybody is working. They are intensely interested. They are not engaged in conversation, but seem to be putting all their energy into their work. Jeanette finishes with her pastel, shows it to the girls. Fannie: "*Oh, it's beautiful! Did you ever study art?*" Jeanette: "No." Fannie: "I could never do that. I didn't finish mine, I threw it away." [The worker did not see her do this.] Worker: "I noticed it while you were drawing and thought it looked very good." Fannie: "I can't use pastels. I'll paint the program." She does not do free-hand drawing, but uses the stencil again. Iris completes her pastel and begins to paint. During this time, several of the girls have cut their fingers with the linoleum block tools. The worker does not have to do the first-aid dressings, as she had to previously, because the girls help each other without any excitement, making no comments.

The worker again mentions the hike, because several of the girls had not been present at the previous discussion. Ella: "Can Katherine go?" Worker: "Certainly, I intend to send her a card." Ella: "I don't know what's the matter with her. I call for her all the time, but she is never at home." A little later she tells the worker privately that Katherine's sister told her that she was terrible, and she was going to speak to Mrs. B. about her. Ella says it isn't that she is snitching, but the sister also told her that Katherine tells the family she attends the club regularly, which she does not. The worker makes no comment about this, but does not want to be obviously silent; therefore, she asks Ella for Katherine's address, in order to send her a card about the hike.

Jean asks the worker if her friends can join them Wednesday on the hike. Worker: "Do you think then it would be too many? All the girls are going." Jean: "Oh no, they can take care of themselves. Let them come this time." Worker: "We're all glad to have friends visit the group, but in this particular instance, with traveling in the subway considered, the group might be too large."



Jean: "It will work out all right. It's fun to have a lot of girls on a hike." Worker: "All right."

It is almost nine o'clock, and the worker tells the group that in fifteen minutes it will be time to start cleaning the room and putting the materials away. Charlotte: "There's no school tomorrow. Couldn't we stay later tonight?" Everybody joins her in this request. The worker grants it. As the girls finish their work, they play the victrola and dance, leaving the cleaning until everyone is finished. When everyone is finished, they all help to clean the room. Florence and Iris volunteer to do the most difficult tasks, such as washing the inking plate and roller. There is a little more work tonight because of the printing. However, *the girls put the room in perfect order*. Tea and cookies are served by the girls. The girls sit around the table eating.

The worker again has to bring up the question of camp for the benefit of those who came in late. Jean says that she is thrilled that the group might have a chance to go together. Ella: "I've signed for the second trip. Do you think it could be changed?" Worker: "Yes." Jean: "We'll all have a swell time together." Ray: "Oh, it won't make such a difference. I think I'll go on the last trip with the girls." Then they talk about the hike again. Mary: "How is the play getting along?" Ray: "It's wonderful, and we're working so hard on it, you'd be surprised." [She says this with a proprietary attitude.] Mary: "*All right, we'll give you the credit.*" Worker: "When the dialogue is completed, everybody can make suggestions and changes." Ray tells of the dance she and Theodora are rehearsing. Theodora would also like her sister to do something that evening. Worker: "How would you like to try out some entertainment now?" Victoria asks Mary to sing. She says she doesn't know how. Jean: "Oh go on, you're among friends. *Even if you don't do it so well, we won't laugh.*"

Mary: "Why don't you sing?" Jean: "All right, I will." She sings two songs, and then Jeanette sings one. After that the *entire group sings* excerpts from various popular songs. Jeanette: "Don't you think it would be all right if we all sang one song together at the entertainment?" Everybody agrees. They all mention different songs that they like, but cannot agree upon one song. Worker: "You can make your own words and put it to some music that you like." Mary: "Oh yes. It can be our group song." Charlotte: "It can go like this: 'We are the Happy Girls' Club and Miss S. is our leader.'" Ella: "Sure, if we can write camp songs, we surely should be able to do it here." They go on singing. It is 10 o'clock, and the worker says it is time to go. They all get up to leave.

Iris has a new hat on. *The girls notice it and admire it.* Mary

and Jean like the brim up. They go over to her and fix it, saying: "It's nicer this way." Iris asks the worker which way she likes it more. Worker: "It's quite fashionable and becoming both ways." Which way does *she* like it better? She prefers the brim down. As they part they all tell each other not to forget Wednesday at eleven. Ella walks with the worker to the subway, and tells her that the girls were saying that since they were going to pay their own carfare to the hike, they could not afford to buy drinks. Worker: "We'll all work that out together Wednesday morning."

*Comments:* The worker has made several general and individual observations this evening. Everybody was intensely interested in the painting. This is the first time the group as a whole has attempted it. The interest can be attributed to one or both of the following reasons: The new paint set is far more attractive than the old one, and the girls feel more secure about doing creative work. In view of the fact that at one time or another the group, with the exception of Mary, avoided drawing, the worker feels confident that tonight's attempt, although lacking in freedom, is a step toward more unrestrained expression. The large attendance tonight diminished the close contact that has long been established and caused a slight regression on the socializing aspect. The entire group returned to dancing, and the small amount of conversation between the girls bears out the preceding statement; however, the group singing helped to overcome this to some extent.

*The girls have become more orderly and systematic about cleaning up the room.* This did not occur through any suggestions made by the worker, the worker never having mentioned cleaning the room up to any standard.

*Individual Observations:* (Abstract.) It is to be noted that the worker referred Charlotte to the Big Sister Department. Minnie brought Charlotte into the group originally, *telling the worker that the latter had a lot of difficulties at home.* After Charlotte had been coming to the group for several months, the worker explained the nature of Big Sisters to her, and Charlotte said she would love to have someone to talk her troubles over with. Theodora's relationship with Ray is entirely different than it was with Jeanette as we compare the beginning of both these friendships. Theodora

appears to react in a hypersensitive manner to whatever Ray says to her. One minute she is peeved and the next minute they are "dear and darling" to each other. Although this behavior does indicate homosexual trends, the worker does not want to jump at conclusions before making further observations.

Iris did not in any way attach herself to the worker as she had previously been doing. *She is much more independent.* She did not mention any of her problems at home and her illnesses, which is probably because of the fact that she was so engrossed in her work.

*Thirty-seventh Meeting (weather: rainy):* When the worker arrives, she finds Fannie in the room sitting at the table and reading a book. Upon seeing the worker, Fannie lifts her head and makes some comment about being the first one there, and then goes back to her reading. The worker had purchased lumber and tools for the cabinet the girls had decided to construct. She puts the tools on the table and sets the lumber up. Fannie continues to read. *The worker proceeds to work on the cabinet, drilling holes into the wood to place screws. Fannie gets up, walks over to the worker, and asks her if she can help her.* The worker asks her what she would like to do—drill the holes and put the screws in, or saw for the shelves? Fanny says she would like to saw the wood for a while, and when she gets tired of that, she and the worker can change.

While they are both working, Fannie tells the worker that she has not taken the books to the hospital as yet [a donation from the group], and that her mother thinks she is terrible because of it; that she was asked to do something and she didn't do it. But the other day a friend of hers wanted a magazine. She had been in the house, and that was all right, for she was able to do something for someone. But she has to take the magazines to the hospital, or else her mother will throw them out. The worker has two sides of the cabinet partly put together. Fannie stops sawing and comes over to look at it. She comments on how good it is that the worker knows how to do those things, and asks the worker how she knows all that. The worker explains that she had a carpenter show her how to do it. Fannie looks a little tired. The worker asks her if she is tired of sawing and would she like to place the screws in, instead, for a little while. She says, yes. She will go back to the sawing later. She likes it, but it is hard to keep on doing it. Both Fannie and the worker work on the back of the cabinet, boring

the holes, and putting the screws in, the worker holding the wood together while Fannie does the work.

Theodora enters the room. She looks around and asks where everyone is. The worker explains that Charlotte said last week that she couldn't come tonight because her family was moving, and perhaps because of the rain, some of the other girls wouldn't be able to come either. Theodora looks at the cabinet and comments on how nice it is. She asks what she can do to help. Worker asks her if she would like to help Fannie with the screws or would she like to saw some more shelves. Theodora says she would like to saw the wood, *but she is afraid she will not be able to make it straight. The worker tells her she should try*, because if it does not come out straight right away, it can always be shaved down. While sawing the wood, Theodora tells the worker and Fannie that she has done some hair-waving in school today. She says this with quite a bit of pride, smiling and blushing a little. The worker comments on how nice that was and asks Theodora if she likes beaucticulture. Theodora says she likes it very much now, although she didn't care for it at all at first. While sawing the wood, Theodora seems to be putting all her strength into it. Fannie comments on how nice the box will be and suggests that the girls paint it, and perhaps make some designs on it. The worker says that is a very nice idea. Theodora: "Sure it should be painted. We could paint it red to match our dishes." Worker: "Oh, that will look swell in the closet."

Theodora puts the saw down and asks the worker if she can help with the screws instead because she hasn't been sawing the shelves straight. Fannie: "All right, *I'll do the sawing now for a while*, and you can work on the screws with Miss S." Ray enters the room. She greets the worker and Fannie. She and Theodora do not say anything to each other. Ray then comments on the cabinet, saying how nice it is. *She does not ask if she can help*, but begins to talk about school, saying that she has just had some examinations and that she is quite sure to pass, but now they do not have marks like A, B, and C any more; just passed or failed. She likes that idea very much. She tells the worker she has several pages of the play typed, and it will soon be finished and she will bring it back to the group. The worker then explains that the three sides of the cabinet will soon be put together, but that they need some screws that she did not get. Perhaps one of the girls will go to the hardware store and buy some. Theodora volunteers to go, Fannie asks if she may join her. They measure the width of the wood and decide they need screws two inches long. The worker gives them the money and they leave.

Ray, watching the worker work on the cabinet, says *she would like to help but doesn't know what to do*. Perhaps the worker will show her. The worker then proceeds to explain how the holes have to be bored, and the screws then screwed in with a screw-driver. Ray asks the worker to let her try. The worker does this. Ray: "I never knew before how to work with tools. You can learn everything in this club." Ray seems to be working quite hard. The worker asks if she can help. Ray tells her she would like to try it, she'll get it, but it's hard. She laughs when she says this. She says it is *some* fun. The girls are carpenters now. After getting one screw in, she sighs and says: "Well, I got that one done. Now, I'll do another." After putting several screws in, the worker and Ray discover that the boards aren't even and that the screws have to be taken out again and put back. Ray seems amused by this. She smiles and says: "*Well, if it must be done, we'll do it.*" She proceeds to take the screws out. While doing this, she tells the worker about a moving picture she has seen, and goes into ecstasies about the man in the picture, telling the worker how handsome he is and how beautiful and romantic the picture was.

Theodora and Fannie return with the screws. Fannie watches Ray struggle with the work. *She offers to help*, saying, "Let me do it." Ray: "Sure, it's easy. You do it. You'll probably do it right."

Fannie tries and she has a little struggle too. They both begin to laugh. Then Fannie goes back to sawing the wood, Ray stops working, and Theodora proceeds to help the worker, who is holding the boards up while Theodora is placing the screws in. This goes on for about ten minutes. Then Ray walks over and watches Theodora and the worker. Worker says that her arm is getting tired, and will Ray hold the boards for a while? Ray does this. The worker suggests that she go down to get something cool to drink, since it is warm and the girls are working hard. They can rest for a while and then perhaps go back to it later. Since Fannie stops to rest for a little while too, worker asks her if she would like to go to the store with her. She says that she would. They leave Ray and Theodora working on the cabinet together.

The worker and Fannie return in about seven or eight minutes with cake and soda. The girls stop working. The worker suggests that perhaps they are tired. Perhaps they would like to work on the cabinet next week and just rest now. The girls say no, they would not, *they don't want to leave until they have one shelf finished in the cabinet*, even though they are tired. They will have their soda and cake, and rest and then they will return to work and put the shelf in, because they want to see how it will look. Ray suggests that they paint the cabinet when it is finished.

Theodora and Fannie: "Yes, we thought we would do that. We are going to do that." Theodora to worker: "When you get some paint, don't get it very dark. Get a nice, bright red like the dishes."

While the girls are having their soda they keep looking at the cabinet and seem to be fascinated by it. They make the following comments. "Oh, look how good it is," and "won't it be swell for our materials." Ray says: "We certainly needed it; there wasn't any room in the closet." Theodora: "We'll get that other shelf in, the first one, before we go home tonight, no matter how long it takes."

Theodora then begins to talk about her dieting and says how fat she is. The girls and the worker do not agree with her. They tell her they don't think she has to lose any weight. Theodora insists that she has to lose five pounds and that she is dieting. She tells the girls and worker that she doesn't eat any breakfast, has hardly anything for lunch, but eats dinner. She says she really shouldn't eat the cake, but she'll do it anyway. After they finish with the cake and soda, Theodora goes back to the cabinet. She proceeds to put the shelf in. She has to bore two-inch screws through the two pieces of wood, the back of the cabinet, and the shelf. This seems to be a difficult job, but says she wants to do it when the worker asks if she needs any help. She says it will be good for her—it will make her lose some weight.

Fannie plays the victrola. Ray dances around the room by herself. Then Ray puts on a record that she likes and Fannie stops it in the middle. Ray becomes angry at this, and tells Fannie she doesn't think that's nice at all—that last week when the victrola was playing Fannie played everything that she liked and that she did not go over to stop her, and that it isn't a bit nice of Fannie to do that! Fannie knows that she likes that record very much. Fannie says she didn't mean very much by it, and *they both start to laugh and Ray plays the record she wants.*

While working on the cabinet Theodora watches all this. She has a pleased expression on her face during the argument. Ray then says she will take all the materials out of the closet, so that they can place the cabinet in it. She and Fannie proceed to do this. Theodora is putting in screws all the time. She is putting a considerable amount of effort into this work. When the shelf is in the cabinet, the girls come over to look at it. It extends a little further than the sides but Fannie says that it is all right as it is, or they can always saw it down to fit properly. The worker explains that those things always happen with wood work; you always have to put finishing touches of that nature to it. Theodora seems exhausted. The worker asks her if she is tired. She says yes, but she likes it; it is good for her. The girls then lift the cabinet and

place it in the closet. They put some of the things on the first shelf. They seem to get a kick out of this, commenting on how nice it is and how good the closet will look from now on. Fannie again says that they should paint a design all around it. Ray asks the worker if she has brought any new victrola records. The worker tells her that she wasn't able to buy anything because there wasn't any room in the closet, but just as soon as the cabinet is finished, she will get all the new materials. The girls all say they are tired but that they enjoyed the work.

They clean up the room and then leave. While walking down the stairs the worker asks Theodora if she is going to ride part of the way with her again tonight. Theodora says that she will. In the street Fannie leaves immediately and walks to the elevated. Ray, Theodora, and the worker walk to the corner together. When they get to the corner and Ray is about to turn, Theodora looks at worker and quickly says: "I'm not going in the subway. I'm going the other way." The worker says all right and tells the girls she will see them next week. The worker notices that Theodora walks with Ray.

*Comments:* Worker felt that working on this box together speeded up Theodora's reconciliation with Ray for the reasons that they were working on one project together and that the excessive amount of activity and energy that went into working on the cabinet seemed to be a relief for Theodora's nervous tension. Fannie also had been unusually active and did not go off into day dreaming, as she usually did. She seemed to have taken the little argument with Ray much better than she had taken anything of this nature last year. As soon as it was over, both girls smiled and seemed to forget about it entirely, continuing to work in the same manner and attitude as before. This was quite different from last summer, when Fannie had had an argument with Theodora. Then she had acted peeved, and remained quiet and resentful for the rest of the day.

*Note:* For a record of Special Interest Groups, see Chapter IX, "Creative Dramatics and Play Writing."

For a record of general Social Groups, see Chapter IV.

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